

NEWSPAPER REGD
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THE
Nonconformist.

"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXVI.—NEW SERIES, No. 1097.]

LONDON: WEDNESDAY, NOV. 14, 1866.

PRICE { UNSTAMPED .. 5d.
STAMPED 6d.

NEW CONGREGATIONAL CHURCH, LEWISHAM.

Minister—Rev. HENRY BAKER.
The Memorial-stone of this Church will be laid on TUESDAY, November 20th, 1866, by
SAMUEL MORLEY, Esq.
An Address will be delivered by the Rev. Robert Vaughan, D.D. The Revs. T. Binney, Newman Hall, LL.B., Dr. Halley, J. G. Rogers, B.A., J. Corby, R. Seddon, J. Viney, Geo. Martin, J. Beazley, and other ministers, have also promised to take part in the services. Cold Collation at Half-past Two, Tea at Six, Public Meeting at Seven.

THE JAMAICA COMMITTEE.
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THE TEN THOUSAND POUNDS FUND.
"He would content himself with stating simple facts—facts which a Royal Commission had authoritatively established, which two successive Ministers of the Queen had adopted and acted upon, which both Houses of Parliament had accepted, which the voice of the people had ratified, and which found a responsive echo in the heart and conscience of every Englishman. Let the record tell its own simple tale. 439 persons put to death, 600 persons or more flogged, 1,000 houses burned. And what did these things mean? What was the meaning of 439 deaths? It meant the death losses of a battle in which, according to the usual proportion the number of killed and wounded was returned at upwards of 2,000; it meant far more than the English loss by death at the battle of the Alma. And what did the floggings mean? They meant the reckless, ruthless, yes, in some instances, barbarous punishment inflicted in the late hour of retributive vengeance upon an unresisting, a defenceless, an inferior people, by their weakness appealing to the justice and the protection of the strong. And what did burnings mean? They meant violent ejection from home, and shelter, and means of subsistence, at the time when the tropical rains descended in their fury; the ejection of 4,000 or 5,000 human beings, most of them women and children. What, then, should he say of these hangings, shootings, floggings, and burnings? He would say this, that those deeds were enough to make the ear tingle and the cheek blush for shame in every person to whom the fair name and fame of England was dear."—Extract from the speech of Mr. Roundell (Secretary to the late Royal Commission), at Skipton, 15th Oct., 1864.

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The process, owing to the distance of Jamaica and other circumstances, will be very expensive; and it is evident that the committee will have to encounter a powerful resistance, backed by all the resources of wealth. They deem it necessary, therefore, to appeal to the public to raise the fund to Ten Thousand Pounds, both in the form of donations and guarantees.
Subscriptions should be forwarded to the Treasurer, Mr. P. A. Taylor, M.P., Aubrey House, Notting-hill; or to Mr. F. W. Chesson, the Hon. Secretary, 65, Fleet-street, London. A complete list of subscriptions will shortly be published.
"The Jamaica Papers" may be obtained at the office. They consist of a series of four pamphlets explanatory of the so-called rebellion in Jamaica and of the legislation which has culminated in recent events. They also include a statement of the objects of the association and of the particular facts upon which its action is based.

GEORGE MACDONALD, M.A. will Preach at TONBRIDGE CHAPEL, EUSTON-ROAD, on SUNDAY NEXT, Nov. 18th, in the Morning at Eleven o'clock. The Rev. SAMUEL MANNING, M.A., will Preach in the Evening at Half-past Six o'clock.

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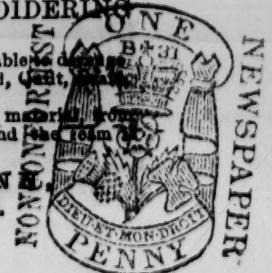
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THE Nonconformist.

"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXVI.—NEW SERIES, No. 1097.]

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Ecclesiastical Affairs.

ECCLESIASTICAL ANARCHY.

WE cannot profess to take any pleasure in the anarchical condition of the Church of England. We do not doubt, for an instant, that it is hastening on the issue which we ardently desire, and for which we have cheerfully worked for many years past. Come in what shape it will, come by what agency it will, come when it will, we believe that the release of Christian institutions from the pressure of political alliances will prove an immense benefit to the country, especially in its spiritual interests. But we frankly confess that some parts, at least, of the process by which the end we so fervently long for is being brought about, are not to our taste. We could have wished that the Church should have severed the bonds which at present hamper the free movement and development of her religious life—that she should have done so for reasons that would have reflected honour on her profession—that while surrendering worldly honours and emoluments, she would have vindicated her own high character as a faithful and self-governing Church; and that, after her renunciation of the alliance which crippled her religious energy, she should have exhibited to the world an example of meekness, dignity, and devotedness such as would tell mightily in favour of the reality and power of Christian life. Our hope has been, not that bad government, or, more properly speaking, no government, but that godliness of spirit, would ultimately necessitate the change for which we look. We seem likely enough to meet with disappointment in this regard. The ties are being loosened by agencies we could have preferred never to have recognised as co-operating with us, and amongst such agencies, perhaps the most powerful is ecclesiastical anarchy.

What a picture does "the Church of England as by law established" present at this moment! To what one truth can she be said to bear united testimony? Scarcely even to the Divine authority of the revelation upon which she professes to stand. Is she a Reformed Church? There are hundreds of her clergy who repudiate the Reformation. Is she—to use a technical term of distinction—an Evangelical Church? Two-thirds, perhaps, of her rulers and teachers would give a negative reply to the question. Is her proper function to teach or to mediate—to proclaim truth or to offer sacrifices—to be a mouthpiece of God to the people, or to be a sacerdotal representative of the people to God? Who can say? There are schools within her pale who insist upon the one—there are still more numerous schools who maintain the other. "Order," we Dissenters used to be reminded, "is heaven's first law"—but what order is there in the Church Establishment? Why,

every clergyman does pretty much as seemeth good in his own eyes, and the bishops, the overseers of the flock, look on as helplessly as the congregations. Sacerdotalism has got the bit between its teeth, and is galloping in hot haste towards Rome. There seems to be no available power to stop it. Parliament dreads to interfere, lest the whole system should be brought to the ground. Convocation can only scream, having no legislative authority. The episcopal bench, besides being divided in opinion, entertain a priestly horror of law-courts, in which alone discipline can be enforced; and as to the congregations, they have no voice whatever in the matter. The reverend clerks are masters of the situation, and they use their advantage without scruple or stint, "no one daring to make them afraid." So far as the legally authorised Church of this country may be regarded as embodying its religious life, it may be truly said that the social exercises of that life in every parish in the kingdom are at the mercy of irresponsible incumbents, who, so long as they are not absolutely immoral, may fashion public worship according to their individual whims. Government there is none. Submission to authority, when rendered, is rendered merely of choice. The priest is the ecclesiastical autocrat in his parish, and is amenable only to his own common sense, or to whatever else may stand in the place of it.

Can anything be more pitiable than this outcry against church upholstery, millinery, chandlery, and perfumery? Can any position be more humiliating than that of a body of intelligent laymen made mere playthings of in respect of their religion by, perhaps, a beardless youth fresh from college life, who "goes in," with juvenile ardour, for the latest religious novelty of the day? Is it nothing for fathers of families to see the modes of worship to which they have been habituated turned upside down by some zealous ritualist, and doctrines symbolised, and tendencies evoked and strengthened, which they were taught to associate with gross superstition? Are they really going to sit down tamely, and witness their own hallowed associations ruthlessly desecrated, and their wives and children drawn aside by priestly seductions, by means of a personal and lawless misuse of public resources? Why, where on earth is their manhood that they suffer the rights of the laity to be thus trodden in the dust? "Rights," said we? They have foreclosed their rights, or rather have delegated them to the State, and what have they gained by the surrender?—the prestige of religious respectability, and exemption from the equitable claim which their spiritual teachers have upon their temporal support. And now, what is their safeguard against ecclesiastical anarchy? To what protecting agency can they betake themselves? To the *Times*. Ye powers! to the *Times*! and they offer their flatteries, and pour out their complaints, and address their invocations for help, to the *Times*, as though salvation were to come from that quarter.

What will this ecclesiastical anarchy grow to? We are informed upon tolerably trustworthy authority that at least two-thirds of the clergy of the Establishment are infected more or less with the sacerdotal virus, and are ready, as circumstances admit of it, to break out into full-blown Ritualism—in other words, spurious Romanism. We wish we could place our faith in the Church laity—but only a minority of them, we fear, and that by no means an influential minority, have spirit enough left in them to breast the current which is bearing away the liberty, the good sense, and the feeble religious convictions, of the majority. English manliness and English freedom will yet, perhaps, have to be saved once more, by the Free Churches. They are not yet seized, are not likely to be seized, by the prevailing epidemic. It is for them to exhibit the robustness of their

faith at this moment. We are coming upon critical times. A great conflict awaits us. If the issues at stake be but thoroughly comprehended, we shall have no fear of the result. It is too late in the day, we rejoice to believe, for England to sink into the humiliation of being ridden by an army of priests back again to superstition and slavery.

ECCLESIASTICAL NOTES.

MUNICIPAL matters once more claim our first attention, and we have again to remark on the remarkable want of information in some municipal circles. Last week Mr. E. A. Briggs, a well-known Nonconformist, was elected a town-councillor of Daventry. Mr. Briggs objected to make the old declaration, and required another form to be presented to him. He was at once met by the assertion that the Qualification for Offices Act had not passed. The Act was produced, and, of course, Mr. Briggs was found to be right. The incident happily gives occasion to a local journal—the *Daventry Spectator*—to pass a comment on all such laws. "The Act," says this journal, "recognises the fact that the Established Church is not a sacred institution, the utility of which is never to be questioned. Like all other institutions of the country, it is to take its chance of standing or falling, as it may be able or unable to commend itself to the judgment of the nation." Macclesfield offers us another text. It was proposed to elect Mr. J. Wright as Mayor, a gentleman who, two or three years since, was rejected because of his Nonconformist principles. These principles threatened to stand in his way again this year, and one councillor, named Wildgoose, had the impertinence to ask Mr. Wright whether, if he were elected, he would follow the usual custom of attending "church" on Sunday. Mr. Wright had sufficient self-respect not to reply to such a question, and another candidate was at once started. The vote, however, was in favour of the Nonconformist, and Mr. Wright will, it is to be hoped, not observe the time-honoured custom—"more honoured in the breach than the observance"—of attending "church."—There are many who will be glad to see that his Nonconformity has not stood in the way of the election of Mr. E. S. Robinson as Mayor of Bristol. Nor, excepting in a few instances, will any firm and conscientious adherence to principle stand in the way, in the long run, of such recognitions of individual character and worth. We are glad to see, in connection with such municipal affairs as have come under our notice this week, that the Nonconformists do not, as a rule, need the generally-deserved rebuke administered in a recent article in the *Daily News* on the neglect of municipal institutions by the more cultivated and wealthy members of society. Our contemporary is right in stating that "the complaint all over England is that, with some exceptions, the elite of our town communities are not found in the Town Councils; that local government is consequently left to less sensitive and less cultivated people; and that, in too many cases, municipal offices, rejected by those who might do honour to them, are grasped by those who need the honour they can give, and become the prize of noisy ostentation or vulgar local ambition"; and it is right in its opinion that an unhealthy condition of municipal life must inevitably tell on political life generally. In fact, if a Christian be a "whole man"—the "round man" of Cicero—he cannot but seek to give effect to Christian principles in all the relationships of life. If Christianity be worth anything, it must be of some value in determining the relations which should subsist between man and man, and in furnishing principles of conduct for public, as well as for private, individuals. We believe that the best section of Nonconformists do not shirk public duties, and that they invariably

bring to bear upon them the highest order of Christian intelligence. And, if anyone requires encouragement as a Nonconformist, let him look at the bare fact of Mr. Robinson's election for Bristol. The "Broadmead Records" of that city show how, in old times, the Nonconformists were imprisoned, fined, and persecuted in all ways. Only six generations pass, and how is the picture altered!

We had not, in times past, Churchmen and Church newspapers to restate our facts and expound and defend our principles. We had no "S. G. O." to give, as is given in another column, his experience of the clergy, and no *Times* to warn the bishops that they may wake up some morning to find nearly all the people gone over to Dissent, and the remainder utterly indifferent as to what may become of the "Church." Nor had we *John Bulls* to discourse of the disadvantages of the compulsory principle, and the disadvantages of a territorial Church, in such language as the following:—

It is at least equally true of the colonies as of the mother country, that anybody, of any or no religious persuasion at all, is sure to call himself, if asked, or to be set down by others, as a member of the Church of England. And this is no less the case with convicted criminals than with any other class. We leave the Roman Catholic and Hebrew bodies to explain, as they probably could do, their implication in the fallacious charge of rearing up a disproportionate number of colonial thieves and rogues. But, for ourselves, it is only a part of the penalty borne by the Anglican community, as the recognised representative of the national religion, that it must submit to the equivocal compliment of including within its ranks all the *mauvaises sujets* disavowed by other denominations. The same consideration will also sufficiently account for the unfavourable contrast presented by members of the Church of England in the colonies, as compared with other religious bodies, in the amount of pecuniary support extended to the clergy. This is simply the result of old habit and association, fostered by the parochial endowments and ecclesiastical establishments in the mother country, and consequently inexperience in the duties and demands of the voluntary system. English Churchmen at home are so seldom called upon and so little used to give largely towards the maintenance of the religious ministrations in which they have no right to claim a share, that when forced by the necessities of the case to provide stipendiary emoluments and all the costly external machinery of worship, which they inherit here, it takes a long time for them to realise and learn the full extent of the obligation. No doubt, this practically is one of the most serious hindrances to the success of our missionary efforts, and a chief cause of the "sickly Anglicanism" of the Colonial Church.

Nor, let us add, had we a *Churchman*, to declaim as the journal with that title declaims in its last number against any State control of the Church. Is it possible that we read such words as these in such a journal instead of in some recognised organ of the Liberation party?—

The Church of Christ, for the first three centuries of its existence, lived and prospered not only independently of the civil Government, but in spite of all its opposition. Then the question demanded, and still demands, an answer—Did the Church forfeit that independence, the prerogatives granted to her for ever by her Divine Master, and the one form of government and mode of legislation instituted by His apostles, when the rulers of the kingdoms of this world became grafted into her one body by holy baptism? Does a civil governor having no rights of church government, being a heathen, acquire such rights by becoming a Christian? This is the root of the matter. We venture to say that no sane man can answer that question in the affirmative. Then whence does the civil Government acquire these rights? They can have no origin, tenable before any jury of Christians, other than in a Divine gift from the King of kings. Then let the title-deeds be produced. Neither the Church herself, nor any branch thereof, has the power, even had she the will, to transfer one iota of her sacred trust to other hands. Centuries of tacit and forced submission to usurpation cannot consecrate the original wrong. No lapse of time can turn wrong into right.

Such thoughts have been forced upon the minds of Churchmen in England in the great spiritual awakening of the last thirty years. It is a great subject upon which it is necessary, without delay, that men should form definite ideas.

The *Churchman* gives up even the question of temporalities. It adds:—

We cannot forget that ominous word, "temporalities." Are not they the gross and palpable chain whereby the Church is fettered to the State? We must acknowledge, without reserve or equivocation, that all temporal goods are at the absolute disposal of the State. The same power which conferred Woburn Abbey and Covent-garden on the house of Russell, can at any time resume the grant. The same power which gave tithes and lands and houses to the Church, or (what is in effect the same thing) which by law secures to her the usufruct, can resume the grant and repeal the law.

Do we stand on our head or on our heels that we read such language in a staunch Church organ?

While there is this marvellous tendency towards our own principles in some Church circles, in others there is not less contempt expressed for some developments of the present State-Church. Thus the *Clerical Journal* comments on what it terms the "open disloyalty" of the Rev. John Vaux, curate of St. Mary Magdalene, Munster-square, who is described as nothing better than a "recreant priest." We are informed of Mr. Vaux, that he—

Read a paper on "Christian Burials: their Arrangement and Ritual," as cadaverous and charnel-house-like

a composition as we are likely often to meet with, and but little relieved by the pompous appropriation to funerals of incense, candles and torches, and gaudy palls. But High Churchmen of this school are familiar with all the adjuncts of the grave, the Guild of St. Alban actually keeping a model coffin to send over the country for the inspection of the clergy! However, *chacun à son goût*, nor would we willingly discourage any reasonable attempts to make the burial of the dead less gloomy and objectionable than it often is. More serious matter calls for our notice on the present occasion. First there is a *fling* at our Church, as not encouraging prayers for the dead:—"Our people as a body have not as yet been taught that—

When the soul had fled from earth the Church could do yet more;
When the chanting priests came slow in front and the Cross went on before,
And o'er the poor man's pall they bade the sacred banner wave,
To teach her sons that Holy Church hath victory o'er the grave."

Of course, if prayers for the dead are recommended, what harm can there be in *masses* for the departed? Only this—that our Church positively forbids them, as being one of the very worst features of Romanism. Yet Mr. Vaux dares to speak of them as quite proper and normal, in a passage which we will quote, and then leave the whole matter to the judgment of our readers:—"But, supposing that a procession of this kind cannot be managed (out of doors) and that the body is brought to the church in the usual way, it is met at the door by the priests and choir; the pall and wreath are adjusted; the torch-bearers range themselves on either side of the coffin, and the procession moves up the nave, singing the introductory sentences of the burial office. The coffin is then deposited in front of the chancel steps, and the boys with their torches remaining by its side, and the cross-bearer taking his station at the foot of the corpse; while these arrangements are proceeding, there will be time for the clergy and choir, as well as for the funeral party, to take their places. The Psalms and Lesson will follow, and then will come the celebration of the Holy Communion, as a *Mass for the dead*. It is of great importance, on many accounts, that this should not be omitted, yet the service is so seriously lengthened by this addition that there is oftentimes a difficulty in managing it. Now that a daily Eucharist has been reintroduced in many churches, there seems no reason why this service should not be utilised as the *funeral mass* when occasion requires it. The coffin might be brought into church at an early hour, and remain in its proper place until the time appointed for the burial office to be sung."

High-Church funerals and "Masses for the Dead"—this is the last development of the "Protestant" Church of England. We should hardly like to write in terms of caricature of such matters, but as Churchmen do not hesitate to do so we need not be too delicate in quoting what they say. Thus the Rev. Edward Stuart, of Munster-square, writes to the *Guardian*:—

The Rev. R. H. Baynes, vicar of St. Michael's, Coventry, in a letter to the *Times* (Oct. 26), calls the Art Exhibition at the York Congress "a melancholy assortment of millinery!"

Now really, Sir, this is such a singularly happy phrase—(or perhaps such a singularly sad one)—that I would suggest its being adopted for the future as the proper and special title of this Exhibition.

Bills might be printed and distributed next year at Wolverhampton as follows:—

During the Congress week
A melancholy assortment of Millinery
will be exhibited daily.

Palls, Funeral Capes, and Lent Vestments will predominate.

Chief Undertaker—Mr. Vincent.

Doleful Hymns will be sung from time to time, accompanied by groans from the deeply afflicted.

No admission except in full mourning; smiling strictly prohibited. Bitters may be had at the bar.

Suppose that we had written this? What "atheistic" irreverence would it not have exhibited in the eyes of our Church contemporaries!

There are two reliefs for Churchmen from these extravagances. The first, and an altogether unsatisfactory one, is afforded by law. A Ritualist, the Rev. T. B. Simpson, of East Teignmouth, has just been brought before the Archdeacon Court and indicted, under the Church Discipline Act, for his Ritualistic practices. As in the case of Archdeacon Denison, technical objections only were raised, and the judgment of Dr. Lushington was deferred. The second course is that recommended by the "Liberation Society," and very ably sustained in the meetings of that Society just held at Manchester, Barnsley, Wakefield, and Carlisle. We direct especial attention to the speeches of the Revs. H. W. Parkinson and Charles Vince at the first meeting. The anarchy existing in the Church was never more faithfully described than by these speakers. Some Churchmen at Wakefield endeavoured to disturb the purpose of that meeting, and, amongst others, the notorious Mr. Massingham made his appearance. The chairman and Mr. Walters took the ground which we have ourselves always taken. A public meeting called for a specific purpose, or a meeting called to hear a lecture, is not a meeting for discussion, and Mr. Massingham was therefore extinguished. He took, however, what we daresay he would consider to be his revenge, at the meeting of the Wakefield Church Institution on the following evening, when, as will be seen from our report, he compared the Liberation party to thieves and pickpockets. It is a pity, considering the nature of the question at

issue, that Churchmen are not represented by more respectable advocates than Mr. Massingham.

We quoted, a fortnight ago, a portion of a remarkable article in the *Pall Mall Gazette* (a journal which contains some of the most careful political writing of the present day) on the Ritualistic question. Yesterday afternoon the *Gazette* followed up its previous article by another on "Anglican Sacerdotalism and English Law." In calling attention to the Bishop of Salisbury's letter, the writer states that in the Absolution Service "the right to forgive sins by absolution is as explicitly asserted for the Anglican Churchman as words can make it." This right he of course holds to be utterly "baseless and visionary," but he is of opinion that, until this law (meaning the words of the Prayer-book) is repealed, "the essence of the sacerdotal idea will never be rooted out from a certain influential class of English society." He enlarges on the fact that the doctrine of absolution does not differ from that adopted in the Romish Church, and that in consequence of the peculiar power supposed to be invested in "parsons," they are judged by a rule altogether different from that which is applied to other people. With great truth the writer adds:—"And so deeply is the country leavened with this all-pervading sacerdotalism, that even the principal Dissenting sects have adopted similar ideas, and expect a special sanctity of life, dress, and demeanour in their preachers." Such "sacerdotalism" is traced to the direct result of English law, and "until those who form English opinion have adopted the principle that the clerical profession is nothing more than a profession, to be adopted and afterwards given up at discretion, like the profession of the bar, or of physic, or of architecture, or of fighting, so long will the claims of the extravagant kind which are now frightening poor Paterfamilias out of his wits be revived in some new form or other from time to time." The best comment on the necessity of such language is afforded in a report in the same journal of a sermon preached at St. Alban's on Sunday last, when the Rev. T. W. Perry, of Brighton, argued that the power conferred by Christ on His Apostles had not ceased, and that the "spiritual miracle" of absolution was still inherent in the clergy, who also had the power to give "regeneration on baptism, forgiveness of sins, and the saving of souls through the Eucharistic sacrifice." It is quite enough to state these facts. But is it? Ought not the Nonconformists to give, in united voice, their own conviction respecting such doctrines?

The *Spectator* of last week, in an article on "Second-hand Bigotry," declaimed, with unusual heat, against the rejection, by University College, of the Rev. James Martineau, as Professor of Moral Philosophy in that college. The writer describes this rejection as "pitiable weakness," and a "cringing to possible bigotries," "for which no human being can feel any emotion but contempt." In case this article should be received by any of our readers as the authoritative judgment of Liberalism on the recent act of the Senate of this College, we may observe that, from our own knowledge, the rejection of Mr. Martineau proceeded from an unsectarian feeling. If the sectarian feeling of the College had been consulted, Mr. Martineau would have been elected; but the fact is that a Professor of Moral Philosophy in a Unitarian college was not considered to be a fit man to occupy a similar post in an unsectarian college. The position in which the Senate was placed was peculiar and painful, and we have confidence that in giving their vote they did so from the purest motives. This judgment is strengthened by our knowledge of the fact that with scarcely an exception, the only votes recorded in favour of Mr. Martineau were those of members of his own congregation, or personal friends, while on the other side were found such names as Lord Belper, Mr. Grote, Sir E. Ryan, Mr. Romilly, Dr. Wood, and Mr. Cozens Hardy. It is very easy, when personal preferences have been disappointed, to bring charges of "sectarianism," and "bigotry"; but, as in this case, it is often found that the sectarianism and the bigotry have consisted in those who have made such charges. Surely the *Spectator* could not wish, as a friend to University College, for Mr. Martineau to deliver his Manchester New College lectures to the students of that college; and what other could he possibly deliver? We ask this question without having heard one of Mr. Martineau's lectures; but we cannot conceive that so frank and honest a man could conceal his theology in treating the subject for which the vacant Professorship was intended. The principles of moral philosophy lie at the very basis of theology.

One or two literary "notes." We regret to hear that the Rev. H. H. Dobney has resigned the editorship of the *Christian Spectator*. Mr. Dobney has conducted this magazine with great ability during

the last fifteen months. In no period of its history has there been more freshness or freedom than during his editorship; and in no period, it may, we think, be said, has there been so much writing of the highest order of literary culture. The last number of this magazine is now out of print, and such a fact is the best testimony to the success of an editor's labours. This magazine will now be put into both new and old hands, but before Mr. Dobney makes his own farewell, we could not but bear this testimony to the high and valuable character of his work. We further understand that, last week, arrangements were finally completed for the amalgamation of the *British Standard* and the *Patriot* newspapers. Dr. Campbell, after many years of hard and unbroken labour, retires from journalistic life. It is understood that the amalgamated journals will receive a new title. It is with great gratification, and more than gratification, that we add another "note." It has been well-known that it was at one time intended to publish a biography of the late Rev. Dr. Harris. After his death, however, some libels on his character were uttered, and the intention was suspended. We are now informed that the person who invented these libels, has recently, on a deathbed, confessed to their utter falsity. The biography will therefore be proceeded with, and Mr. Philip Smith will, we believe, be the writer.

THE LIBERATION SOCIETY.

The annual meeting of the Manchester branch of the Society for the Liberation of Religion from State Patronage and Control was held on Tuesday, Nov. 6, in the Free-trade Hall. Mr. John Cheetham, M.P., presided, and there were also present the Rev. C. Vince, of Birmingham, Mr. W. Edwards, and Mr. J. Carvell Williams, as a deputation from the executive committee. The other gentlemen on the platform included Mr. B. Whitworth, M.P., Mr. Richard Johnson, Mr. Henry Lee, the Rev. Dr. McKerrow, the Rev. Alexander Thomson, the Rev. G. W. Conder, the Rev. R. S. Scott, the Rev. G. H. Brown, Mr. F. Taylor, Mr. Charles Wardley, the Rev. H. W. Parkinson (Rochdale), the Rev. J. D. Davies, Mr. John Stuart, Mr. David Stuart (Liverpool), Mr. George Stuart (Philadelphia, U.S.), the Rev. J. Muncaster, Mr. Edward Lewis, Mr. William Morris, the Rev. G. Nicholson, Mr. Joseph Spencer, Mr. Peter Spence, the Rev. J. Morgan, Mr. W. C. Graham (Wigan), the Rev. A. Newth, Mr. J. B. McKerrow, Mr. Alderman Rumney, the Rev. Thomas Green (Ashton), Mr. J. Waterhouse (Ashton), &c.

Mr. CHEETHAM, M.P., in taking the chair, explained that an engagement to his own constituency would compel him to leave the meeting as soon as he had made a few opening remarks. He said that events around us were more and more forcing ecclesiastical and religious questions upon the consideration of politicians. Whilst a large section of our population was engaged in demanding the greater extension of political rights, a large extension of religious freedom was equally sought after. The difficulties in the way of the latter were even greater than those connected with the former:—

This Society must be prepared for a long period of discussion and the circulating of information to prepare the public mind, not only for the consideration, but for the settlement, of the important questions in view, if it was to succeed in its object. He looked upon the Society as mainly created for this purpose of enlightening public opinion up to the point that a majority of the nation would be prepared to carry out that object. As to the objections to the Society, nothing could be more erroneous than the statement sometimes made that it sought to obtain for its own share a proportion of the existing Church revenues of the country. The whole course of conduct of the Nonconformists had contradicted such a statement. He instanced their determined rejection of the *Regium Donum*—a small annual allowance from the Consolidated Fund for the relief of poor ministers. Again, in our Australian colonies, where the Government wished to commence a system of equitable dealing by paying all denominations alike, the Nonconformists resolutely refused to participate; and having obtained the general concurrence of the community, the result was the establishment in Australia of a perfectly free, voluntary system, without either aid, control, or patronage from the State. (Applause.) Neither was there any truth in the objection that the Society was merely sectarian, and created out of jealousy or opposition to the Church. Under the general title of the Society, "The Liberation of Religion," Churchmen might enrol themselves as justly as Nonconformists. In support of this view he quoted the remarks of a very distinguished Churchman, Mr. Goldwin Smith, who, at a meeting of the Liberation Society, said he sympathised heartily with their objects, although not himself one of their members, for "unless the Establishment died, the English Church could not live, an Established Church being a patent injustice." The same train of thought was manifest in several speakers at the recent Church Congress. In fact, not merely would Dissenters establish their own objects, but, ultimately, the force of conviction would create among Churchmen themselves an anxious desire to realise the blessings of freedom of religion. Though it might be they would act independently of this Society, it was to be hoped the time would come when a considerable number of them would seek to carry out its principle, and escape the trammels of State control which encumbered and hindered the good that their own Church might otherwise achieve. It would be much to be regretted if the tendency of this Society were to make personal attacks upon Churchmen, or direct their views in any other course than against the principle of an Establishment. With the interior discipline or doctrine of the Church they had

nothing to do. Claiming for themselves freedom of thought, they must allow it to others. It was true that the State connection might bring into prominence certain errors to which they might point; but the usefulness of the Society would extend just in proportion as, separating that which might be treated as personal in attack, they attacked the principle of an Establishment—the avowed connection and control which the politician and man of the world set up in the Church, and which no warrant of Scripture gave him. Another objection against the Society, than which nothing can be more absurd, was the idea that some secret plot was hid behind its operations. Nothing could be more open and aboveboard than its transactions. Its great object was to bring over, not by coercion, but voluntarily, by force of argument and counsel, the opinion of the mass of the people to its own side; and he wished that Churchmen, to whose voluntary efforts in promotion of their religious opinions no one was more ready to testify, would perceive that whilst the connection of the Church with the State did not make the State religious, it did essentially make the Church political. Injustice must be connected with an Establishment, whatever the principles and doctrines of that Establishment might be, for if we selected one class for the distinction of an Establishment, we must in the very creation of it imply that all other opinions were in error. One of the anomalies of the injustice which it was sought to remove were Church-rates. It had been prophesied as the result of their abolition that churches would crumble into ruin, but in these important manufacturing districts it had been found that just as we withdrew from those who dissented from the Establishment the burden of an unwilling support to it, so we had aroused and increased the zeal and liberality which existed within it; and never had there been in the history of that Establishment, not even in the days of Roman Catholic power, when they had the art of drawing out the willing generosity of their people, a time when we could point to greater instances of personal self-denial and sacrifice on behalf of the principles of their Church than we could now point to on the part of members of the Church of England. (Applause.) He therefore disclaimed all personality; this great principle of the liberation of religion could be fought for without incriminating the doctrines of that Church. Supposing the object of the Society were attained, would not the abolition of the principle of an Establishment lead to much greater Christian union than now prevailed? The coldness, division, and isolation of the great Christian communities amongst us appeared to be one of the saddest things of our day, and the maintenance of an Establishment had very much to do with that evil. We might depend upon it, if the world was to be improved and elevated it would need the united harmony of all Christian sects to accomplish the great work. And it probably was the reason why so little had been done, and that taunts could be levelled against Christian efforts by those who opposed them, that these divisions and discords among Christians had existed. He therefore, though not a member of the Society, wished it, in the achievement of its great object, every success. (Cheers.)

Mr. Johnson having taken the chair,

Mr. CARVELL WILLIAMS, one of the deputation, was then called upon to deliver an address, which reviewed the events of the late Parliamentary session, so far as they bore on the Society's objects. He said that he had to discharge a much more agreeable duty than that which had devolved on the Liberal members who had lately met their constituents; since he had no Cave of Adullam to explore, no great mistakes to apologise for, no defeat or disunion to mourn over, and no treachery to denounce. On the contrary, the religious equality party had during the last session been both earnest and united, had achieved a series of brilliant victories, unaccompanied by a single defeat, and had also succeeded in two instances in converting Parliamentary bills into statutes of the realm. (Loud cheers.) He had been struck with the strong contrast which had been presented between the alacrity with which the Liberal party prepared for the ecclesiastical divisions of last session, and the strong propensity of their opponents for running away. The Conservatives did their utmost to avoid those divisions which, in former years, they looked forward to gleefully. Thus it was only owing to the dogged obstinacy of Mr. Newdegate that any division took place on the Qualification for Offices Repeal Bill; and it was due to the same quality in Mr. Henley that there was any division on the second reading of the Oxford University Tests Abolition Bill. The bill of Mr. Bouverie, in relation to college fellowships, was allowed to be read a second time without a division, and when Mr. Gladstone's Church-rate Bill was debated, the Conservative leaders skipped out of the House, lest a division being called for, they should be obliged to take part in it. (Cheers.) Looking to the results of these divisions, he thought they had a full explanation of the fact. On the first division on an ecclesiastical question, on the bill of Mr. Hadfield, a majority of 121 pronounced in favour of the measure. (Cheers.) On the second reading of Mr. Hardcastle's Church-rate Abolition Bill, there was a majority of thirty-three in its favour,—a larger majority than the abolitionists had had since 1859. In the leading division on the Oxford Tests Abolition Bill, the Conservatives were beaten by a majority of 114, and on a subsequent division, in committee, by a majority of 73. Although the Fellows of Colleges Bill passed by a majority of only 22, yet when it was remembered that when the bill was formerly before the House it was defeated by a majority of 55, it would be seen that, in regard to that question, substantial progress had been made since the last general election. It was said, in reply, that they commenced the last Parliament with majorities and ended with minorities, and that the same result might happen before the present Parliament was dissolved. But, in the first place, the present Parliament was certain not to live so long as its predecessor; secondly, the new Parliament was

happily not exposed to the demoralising influence to which its predecessor was subject; and, thirdly, the weapons used with so much effect seven years ago had so lost their edge that their opponents would have to forge new ones if they hoped to win again the battles over which they so much rejoiced. One thing, however, was certain, and that was that the present Parliament would not repeal the laws which it had already passed; and it was an important fact that while the last Parliament did not pass a single measure for the extension of the religious liberties of the people, the new Parliament, though only one session old, had already passed two. (Cheers.) Had it not been for the passing of one of these, each of the gentlemen lately elected as a town councillor or alderman would have had to take an oath not to use his authority to subvert the Established Church; but the gentlemen who had just been elected were relieved from the necessity of taking such a declaration. (Cheers.) They owed that relief to the tactical skill, the indomitable perseverance, and the unflinching vigilance of Mr. Hadfield. (Loud cheers.) It had taken eight years to carry that measure, but he rejoiced that Mr. Hadfield in his old age had been permitted to see the reward of his exertions. His success was perhaps due, in some degree, to another measure, which had now also happily passed into law. Last year, Mr. Monsell, an Irish member, stimulated by the action of Mr. Hadfield, introduced a measure to modify the objectionable oath administered to Roman Catholic members. It passed the House of Commons, but was rejected by the Lords, and on that occasion Lord Derby delivered the famous "muzzling" speech which had alienated from his party so many constituencies in Ireland. The result had been that in the last session the Government brought in a bill embracing the principle of Mr. Monsell's measure, but imposing one uniform oath upon all members of Parliament alike, and thereby settling legislatively what had been previously settled only by the act of the House of Commons, the famous and now almost forgotten Jew question. Availing himself of this change in the position of the question, Lord Derby assented to the passing of the bill, and then he had to ask himself whether he could with any decency longer oppose Mr. Hadfield's bill, which gave Dissenters precisely the same liberty which had been conceded to Roman Catholics. Making a virtue of necessity, he assented to the passing of both measures; and now Roman Catholic emancipation was complete, and the act which repealed the Test and Corporation Acts was complete also. These two small measures affirmed large principles—(Hear, hear)—first, that no Englishman or Irishman, when chosen to fill a public office, was henceforth bound to acknowledge in any way the predominance of the Established, or any other, Church; and, second, that every man chosen to fill a public office was as free to criticise the Established Church and endeavour in a constitutional way to subvert it, as he was to criticise and subvert any other national institution. (Cheers.) The Church-rate question had also, he thought, been greatly advanced by the proceedings of the late session. It was no small thing that the author of "The Church in its Relation to the State," the foremost man of the Liberal party of the present day, had definitely committed himself to the principle of the abolition of compulsion in relation to pecuniary exactions for religious purposes. (Cheers.) By the mode in which they had dealt with Mr. Gladstone's bill, the Conservative party had unconsciously rendered the abolitionists a signal service; because the issue of the debate of last session had been to show that it was not likely that any compromise would become law, and that it would come to be acknowledged on all hands that total abolition was the only remedy. (Cheers.) Time had also been on their side in regard to the question of university reform. When Mr. Heywood, in 1854, carried the clauses which, for the first time, admitted Dissenters to the University of Oxford, he won his victory as the result of a single session's struggle, and of one night's debate. That victory was almost too easy, since the public were not sufficiently acquainted with the intrinsic merits of the question at issue; but the opposition of the Conservatives to further measures had enabled the friends of reform to enlighten the public mind by the emphatic enunciation of their principles. The result was that Mr. Dodson's bill was defeated at the last stage by a majority of only two. Mr. Coleridge had this year majorities in favour of a much better bill of 114 and 73; and Mr. Bouverie, instead of being in a minority of 55, was in a majority of 22. Mr. Goschen almost startled the House of Commons by the emphasis with which he asserted that the universities were national institutions—that they were lay corporations, accidentally but not essentially connected with the Church of England; but that allegation had never been either denied or disproved, and might now be taken as accepted by the House. After alluding to Mr. Coleridge's eloquent speech against the exclusion of Nonconformists from these ancient seats of learning, and to Dr. Temple's motion in favour of university reform at the recent meeting in Manchester, the speaker referred to the work lately undertaken by the Society in Wales. He asked for the sympathy of Englishmen in the efforts which, as he hoped, Welshmen were about to make in emancipating themselves from landlord thralldom, and alleged that their success would be of substantial value to English voluntaries in prosecuting their great crusade in favour of equality and free religion.

The Rev. H. W. PARKINSON, of Rochdale, then addressed the meeting. One of his points was that

a State-Church did not promote unity of religious opinion. That was the ground taken by its defenders, who were more easily beaten on their own chosen ground than any other.

More than two hundred years ago an Act was specially framed which committed great injustice and inflicted great misery and cruelty upon many good and conscientious men, who were laid upon this altar and sacrificed to this god, Unity. In order to secure this end, 2,000 men were ejected from the Church of England, and swelled as Nonconformists those ranks of Dissent which up to that time had been very thin and very feeble. Therefore unity certainly had a very fair chance in this country. It had all things on its side; the law established it, and declared what men were to believe; those who did not believe it were ejected from the Church in order that unity might be preserved—(laughter)—and, making a desert, they called it peace. For a long time they seemed to have succeeded to a considerable extent in securing their object. This unity and uniformity culminated perhaps about the middle of the eighteenth century, before the rise of Wesley and Whitfield. It was a unity and uniformity in which bishops dozed, and deans dreamed, and vicars and rectors of ordinary parishes slept without even dreaming—(laughter); and perhaps here and there there was some solitary man walking and talking in his sleep. (Laughter and cheers.) That uniformity was accomplished, but what kind of uniformity was it? It was the uniformity of the nails on a coffin-lid; it was the uniformity which existed in utter absence of thought, life, and action; it was the uniformity of men who agreed to say the same thing because it did not matter to any one of them what they said—(laughter); it was the uniformity which one might see upon the faces of dead bodies which had been washed up upon the shore from a great wreck. It was the uniformity of the graves which lie side by side in a churchyard, dumb and silent; but presently, with the rise of men that God had sent into the world to accomplish a special religious end, a wave came over this country and stirred these bodies; a voice spoke in this country and opened these graves; and as soon as the men began to feel this quickening breath and pulse of life,—as soon as they began to get up out of their graves,—they went different ways, and uniformity was at an end. (Laughter and cheers.) It had been the custom for argumentative Churchmen, in defence of the Established Church to bring great recrimination against Nonconformists for what they were pleased to call the multiplicity of their divisions; and there were two sects almost invariably brought forward—the Mormonites and Shakers—as examples of what they might possibly come to if they persisted in remaining outside the friendly shelter of the Establishment. The Mormonites might bury in the churchyard, and the Shakers might come within the church itself, if some of the acts to which Mr. Williams referred became law; but he wondered how many in this hall knew anything of them. Even including them, however, he would venture to say that there were not more divisions among Nonconformists, who had never taken an oath to believe alike, than there were in the Establishment, among men who had solemnly subscribed to the same articles and adopted the same Book of Common Prayer. (Cheers.) He would go further, and say that, taking Methodists, Independents, Baptists, and Presbyterians, who constituted three-fourths of the Nonconformists, and seven-eighths of their influence, there did exist a real and substantial agreement of opinion and sentiment—(Hear, hear)—whilst there was none in the Establishment, which professed it without having it. (Cheers.) Therefore this boasted unity in the Church was quite a fiction, whilst the Free Churches were drawing nearer together in sentiment and practice. (Cheers.) Nor was it at all difficult to account for this, because when men were free, they came together and compared and contrasted opinions and learnt each from the other. "If I may, I will; if I must, I will not; if truth draws me, I will follow; but if force drags me, I will hold back and resist." Therefore it was that whilst the members of the Free Churches were coming into close agreement, because they were not obliged to come together by any external pressure, the members of the Establishment were tearing and devouring each other, because they were looked up by Acts of Parliament in the same cage. (Laughter and cheers.) He remembered being told on one occasion of a scene which occurred on board a ship which was just loosing out of Liverpool. A rope was lying partly on deck and partly in the hold. The captain ordered one sailor to pull it up, and the mate, who was in the hold, not knowing of this order, at the same moment told another to pull it down. They were thus engaged in pulling at opposite ends of the rope for some time before they discovered what prevented it from either going up or down. (Laughter.) The condition of parties in the Establishment seemed to be not unlike this kind of thing. He understood that there were ten distinct and well-defined parties in the Church of England, all of whom loved Dissenters a little more than they loved one another. (Laughter.)

The Rev. CHARLES VINCE, of Birmingham, amplified the same topic in an amusing manner, and read quotations from the Church papers showing how scornfully they spoke of their brethren in the same Church. The Church had already lost that claim on the national regard which oneness of thought and action might have given to it; and during the six years since then the differences had become still more prominent. The highest authority of all had said that a house divided against itself could not stand. Here, then, was one of the signs of the times from which the Liberation Society might derive hope and encouragement in their great work. Another point full of encouragement was the altered manner in which the connection of their Church with the State was now spoken of by Churchmen. What the Anti-State-Church Society used to say about the fetters was feebleness itself compared with the agonising cries of some of the men who wore them, such as the Ritualists.

Another cry from bondage was this of the *Church and State Review*:—"The mere private opinions of the bishops in connection with the Church of England neither can nor ought to have any weight beyond what their personal character demands. They are not elected by the Church, nor do they in any way represent either

clergy or laity, but only the Prime Minister and a majority of the House of Commons.

'They always think it right to give
What's his'n unto Caesar,
For it's through him they hope and live,
From him their bread and cheese are.'"

(Loud cheers and laughter.) He questioned if language could put it stronger. The Liberation Society said the same, only not so coarsely. That was a question of taste, "*de gustibus, &c.*" (Laughter.) He had not time to quote from the *Guardian*, a paper which, in general fairness and elevation of tone, stood high among religious newspapers; but he must call attention to an utterance of the Dean of Ely. Harvey Goodwin, whose Hulsean lectures were a fine contribution to the theological literature of this country, asked at the Church Congress the other day, when he wanted more bishops and more power for Convocation—"Who is to be our Samson, to unloose the bonds which bind the Church of England?" So it seemed there were "bonds" to be broken, and the Liberation Society's labours were neither an assumption nor an impertinence. Another encouragement was that Churchmen were beginning to understand the grievances of Dissenters. Professor Plumtre said he had no doubt, if Churchmen were in a minority, and called upon to pay rates to a Baptist chapel, they would not be so much surprised at the sensitiveness of a Dissenter's conscience. (Cheers.)

The Rev. J. A. MACFADYEN then proposed the following resolution:—

That this meeting views with great satisfaction the results of the recent Parliamentary and other operations of the Liberation Society; and having regard to the present condition of the Established Church, and to the probable course of public events, the meeting deems it to be important that the Society's friends should labour with increased earnestness for the advancement of the principle of religious equality, which is adapted alike to promote the welfare of the Church of Christ and the general interests of the country.

Mr. W. EDWARDS, the treasurer of the Society, in seconding the resolution, said he must point out the necessity there was of the public coming forward and helping the Society with funds. Eighteen or twenty years ago they were content to carry on the agitation with a few hundred pounds, and it was necessary that people should see that their position at the present time was different from what it was then. The opportunities of making known their object, and of attaining that object, had vastly increased, and of course they could not be taken advantage of without increased means.

The Rev. E. H. BROWN, of Eccles, supported the resolution, which was carried.

The next resolution was one appointing the committee and officers for the ensuing year, after which the meeting terminated with the usual vote of thanks to the chairman.

WAKEFIELD.

On Tuesday evening, the annual meeting of the Wakefield Liberation Society was held in the Music Saloon. Mr. Ald. Lee presided, and there was a large attendance of both Churchmen and Dissenters, the proceedings being of a rather exciting character. The Chairman, in introducing the Rev. W. Walters, of Newcastle-upon-Tyne, who was announced to deliver a lecture on "The Religious Objections to the Union of Church and State," stated that he had received a letter from the Rev. H. Jones, incumbent of Thornes, asking if discussion would be allowed at the meeting, and he had informed that gentleman that any questions he might put would be answered, and any remarks he had to make respectfully listened to. The chairman then called upon Mr. Walters, who read an excellent lecture. It was quite evident from the number of Churchmen present at the meeting; that an effort had been made to secure their attendance, and that they had some object in view. At the close of the lecture, the Rev. Mr. Massingham, of Warrington, who is well known from his connection with the Church Defence Association, got upon the platform, and appeared to think he had a right to commence replying to the lecturer. The Chairman, however, informed him that he had the control of the meeting, and that he must wait until the formal business had been transacted. The Rev. Gentleman then resumed his seat, and subsequently was informed that, as permission had only been given to Mr. Jones to ask questions, he could not be allowed to take part in the proceedings, unless the lecturer chose to discuss or answer his questions. Mr. Walters said he had come there to deliver a lecture, and not to enter into a discussion; and if Mr. Massingham had any reply to make he must engage a room for the purpose, as the Liberation Society had done that night. The chairman and several other gentlemen appeared to be of opinion that there had been a little sharp practice on the part of the Church party, who had kept Mr. Massingham's visit a secret; and although the Church party said the Dissenters were afraid to meet them and discuss the question, Mr. Eastmead and others denied it, and said they were prepared to meet them on entering into a proper arrangement.

On the following evening (Wednesday), the annual *société* of the Wakefield Church Institution was held in the Corn Exchange, and was very numerously attended. Canon Camidge, the President of the Institution, occupied the chair. Amongst the speakers was W. H. LEATHAM, Esq., M.P., who said he had the greatest pleasure in joining his fellow-Churchmen in their voluntary efforts to support the Church, of which he is a very unworthy member.

Although he mainly relied for the success of the work of the Church upon the faithfulness of her ministers in their preaching, teaching, and visitation in their several parishes, yet he acknowledged that such meetings as the present were most conducive to good feeling amongst them. (Cheers.) He was quite certain of this, that great benefits might be derived by an attendance at the classes and lectures of such an institution as that. (Cheers.) He knew that the institution was

originated for the cultivation of psalmody and Church principles in the town of Wakefield. When the Bible and the Prayer book went hand in hand together, it was a great safety and a great strength to the Church. (Cheers.) Permit him to say that at this time, when there are matters to perplex and harass the friends of the Church, it is a matter of great comfort and consolation to laymen to be able to take refuge in her bosom, and safety in her courts. (Applause.) He prayed that the principles upon which the Church of England had so long rested, and which must ever distinguish her from the Church of Rome, might never be undermined. (Cheers.)

The Rev. R. GREGORY, of Lambeth, spoke at some length on the subject of parochial organisations, and advocated a closer union in towns between the higher and lower classes of the people. Mr. POWELL, M.P., spoke on Church work, and the Bishop of BRISBANE on the relations of the mother Church with the Church in the Colonies. He said:—

In the colonies they had to work for themselves, and received none of that State assistance, which he trusted in God's providence would long be continued to the Church in this country. They had not a National Church connected with the State in the colonies, and he did not say that he desired to see it established; but he did desire to see the connection of the Mother Church with the State continue. In the colonies they had to support their own clergy; and as in a country where the people mainly consisted of English labourers, who could not give the capital sum requisite, endowments could not be made, they had to trust to the weekly offertory. (Cheers.) He would say that during his residence in Queensland, the labouring men in that colony had ever been ready to come forward (of course there were a few exceptions), and he had no difficulty in providing for the support of the clergy. With regard to the connection between the Church of England and the Church in the colonies, it had been said that the latter would soon separate itself from the former. As far as he knew, that was very erroneous, because the colonists were deeply attached to and did not desire to leave the mother Church. Their great fear rather was lest the Church of England should forget her duty, and neglect her children. On their first settlement in a new land they needed help from the mother Church until they were able to walk alone. The Church in the colonies was almost the universal, but not the national Church, in the sense that it was not supported by the State, and was not bound to it by Acts of Parliament. In the same way they were bound to the mother Church by having "one law, one faith, one baptism, one God and Father of us all."

Amongst the subsequent speakers was the Rev. J. D. MASSINGHAM, of Warrington, who was received with much applause, and devoted the principal portion of a long speech to the Liberation meeting of the preceding evening. He referred in sarcastic terms to the allegation that the Church clergy, like the army and navy, were paid out of the taxes, and said that the Liberation Society desired to relieve them from their golden chains—their endowments—and not their chains of bondage. No respectable Dissenters were connected with that Society. There was another Liberation Society in Wakefield, in the gaol. The inmates there had already relieved the rightful owner of perhaps his watch and chain and been punished for it, whereas the other Liberationists want to do the same, but, thank God, they could not. (Laughter and cheers.) Mr. Massingham said a good deal more to the same effect, which seemed to be highly relished by the audience.

BARNESLEY.—The annual meeting in connection with the Barnesley Auxiliary of the Liberation Society was held in the Corn Exchange on Wednesday evening. Mr. W. Bailey presided. The Rev. W. Walters, of Newcastle, delivered a lecture on the "Religious Objections to the Union of Church and State." The meeting was also addressed by the Rev. J. Compston, Mr. J. Andrews, of Leeds, and other gentlemen. A local committee was appointed, and after a vote of thanks to the lecturer and the chairman, the proceedings terminated.

RITUALISM.

The *London Review* says:—"It would appear that the Ritualistic movement in the English Church is already bearing the fruit which its adversaries have always foretold it would bring forth. During the last three months no less than five clergymen in full Anglican orders, and all belonging to the ultra-High Church school, have given up their respective livings or curacies, and have been formally received into the Roman Church. The names of these gentlemen are—Gurdon, who held a living in the county of Norfolk; Dove-Dove, formerly curate at St. George's-in-the-East, and latterly curate of St. Mary Magdalene's, Munster-square; O'Brien, who was incumbent of a parish in Wiltshire; Dewar, who was vicar of Market Rasen, in Lincolnshire; and Dawson, who had a curacy in the West of England. With the exception of the last-named, all these gentlemen have been ten years and upwards clergymen of the Established Church.

There was the customary ceremonial show at St. Alban's, Holborn, on Sunday. The "celebrant" wore green vestments over the alb. The Rev. T. W. Perry, of Brighton, preached from Matt. ix. 21:—"If I may but touch his garment, I shall be whole." He combated the argument that spiritual miracles had been withdrawn as physical miracles had been. Of these spiritual miracles were regeneration in baptism, forgiveness of sins through absolution, and the saving of souls through the Eucharistic sacrifice. The sacraments of the Church were the garments by touching which the faithful received the grace of God, and it was the duty of the Church to hold fast that faith without wavering.

We learn from the correspondent of the *Manchester Guardian* that a case has been preferred against an

incumbent of the diocese of Exeter which will broadly raise the question whether transubstantiation can be taught with impunity by ministers of the Established Church.

"S. G. O." in a recent letter to the *Times*, under the heading "Priests and Priests," exposed the absurdity of the clergy of the English Church setting up to be "priests" in the sense and after the manner of the priests of Rome. He spoke of his brother clergy as being for the most part, "excellent fellows, with their families making a great part of the staple of the pleasant social life of their respective localities, and as such more or less respected"; nor did he seem to regard the bulk of them as being much more than this. His letter has brought down upon him the heavy rebuke of his diocesan, the Bishop of Salisbury, "who feels it his duty to tell him that, in his judgment, his statement is, both in its letter and in its spirit, ungenerous, undutiful, inaccurate, and very unworthy." The bishop reminds "S. G. O." of the words of the Ordination Service,—by which "you and I received our commission to enter upon the office and to do the work of priests in the church of God,—Receive the Holy Ghost for the office and work of a priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins Thou dost forgive they are forgiven; and whose sins Thou dost retain they are retained. And be thou a faithful dispenser of the Word of God and of His holy sacraments, &c." Now, says the bishop:—

You cut away in your letter no small portion of the ground on which the Church of England rests her protest against the exclusive claims of the Church of Rome; and so a possible effect of your letter may be to disaffect many thoughtful and still attached members of our Church who have rightly believed that as the Church of England requires her bishops, when they admit deacons to the order of priesthood, to use those momentous words of which I have already reminded you, she justifies those who have been so ordained in believing that they have had committed to them the same powers which the priests of the rest of the Catholic Church, both in the East and West, have ever claimed as their inheritance, and to which the literal and plain meaning of the words point.

"S. G. O." in the course of a long reply to the bishop, says he has seen no denial of the charges he brought against these clergymen, and has now far more reason to believe that "the millineristic proclivities and Roman Catholic doctrines of these men have been so condoned by the long sufferance of the bishops, so connived at, if not encouraged, by some of them, that there seems no reason to doubt that to expect any serious resentment against this treachery to the principles of our Church, any vigorous attempt at its suppression on the part of the Bench, is vain." If the words of the Ordination Service are to be construed literally, they are bound to accept in that sense the words of the Candidate for Orders.

In the case of the deacon, he says he trusts that he is moved by the Holy Ghost to take upon him the office. In that of the priest, he thinks he is truly called according to the will of the Lord Jesus Christ. Will any bishop have the courage to say that, in nine cases out of ten, men enter the Church either as deacons or proceed to the higher office of priest, this moving and calling being their only or their chief motive for doing so? Is it not a fact beyond all dispute that the Church, as the rule, is entered as a profession, just as men enter the law, army, or navy? That there may be some exception only goes to prove the general rule; no one more rejoices than I do when I hear of youths, pious, zealous for God's cause and man's good, seeking ordination to advance both, as their chief inducement; but I must blot out the experience of a long life if I am to credit these exceptions as true samples of the whole bulk of those who seek ordination. Has the hope of worldly provision nothing to do with it, the will of parents, unfitness for or a dislike of other professions? As to the protest against Rome, he cannot see "how there is much, if anything, of a protest against the exclusive claims of the Romish and Eastern Church in the fact of our Church claiming, as he says she does, to give powers to our priests identical with those they give to theirs, and on the same grounds—that of inheritance."

To my poor understanding such a statement conveys a consent to what those churches profess, not a protest against their exclusiveness. We are so closely approximating in practice and doctrine to the Church of Rome that it can hardly now be said she has much reason left to consider her exclusion of us a barrier against union which can exist much longer. We are fast cutting away all grounds for exclusion; it is hardly worth while to go out of our way to protest against what we are so rapidly removing.

"S. G. O." concludes his letter by saying,—

No man, Sir, can regard with more grief than I do this present controversy. But no fear of rebuke, no power of remonstrance can induce me to be silent when I see daily the growth of this attempt to destroy what our forefathers established at so great a cost. I will not submit in silence to be a member of a Church whose every principle is being steadily undermined. I am fully satisfied that unless the laity make the cause of truth their own the evil will increase, until it gets to such a pitch that the question will arise whether, for the sake of religious liberty, for the sake of Scriptural truth, a far stronger course must not be pursued to compel the bishops to their plain duty than I hope is now necessary.

Begotten of an earnest, misled fanaticism in some, in the mere pride of power in others, we are soon likely to have a sort of bastard form of worship which no existing Church will own—of which any Church with the slightest pretence to consistency would be ashamed. Far better would it be to dismiss to Rome a thousand or two of those who clearly love her better than us, and serve us with a traitorous service, than to allow tamely the spread of a poison which, carefully adapted to youthful, weak tastes, snares our children into a creed which palliates the deceit that covers the belief of the Papist under the clothing of the Protestant.

"A Suffolk Incumbent" writing in the *Record* contrasts the hesitating language of Bishop Ellicott with the outspoken denunciation of Popish observances by a former bishop of Gloucester—Bishop Hooper—and concludes:—

In common with many others, I want to know what the bishops of the Church of England are doing. Are they asleep? We were told for some time that they were only waiting for a legal opinion. "Hush! Be quiet," was the word; "as soon as they get a legal opinion, something will be done." Well, they have got a strong legal opinion to strengthen their hands, and yet nothing is done! How long is this to go on? I have heard of Nero fiddling while Rome was burning. Do the bishops remember this? I am well aware that many say, "If the bishops interfere with Ritualism, there will be a secession." I answer, "Let it come." We cannot be worse off than we are. We cannot be more injured by the secession of a few hundred semi-Romish clergymen, than we are by their presence within our ranks. As it is, the laity in many parts of England are becoming thoroughly disgusted. Let the bishops only act like Protestant bishops with vigour and decision, and the Church of England may yet be saved.

Ritualism seems to be making some way in America. The *Nashville Christian Advocate* says:—

The High-Churchmen of this country, imitating their English brethren, are doing their utmost to familiarise the popular eye and ear with their Romish notions. Thus, in speaking of the Rev. Mr. Fitzgerald, who at the time of his death was preparing to remove to Nashville, to take charge of the "Church of the Advent," of which Dr. Quintard was rector before the war, they say he was about to begin "his priestly work," and on the evening before his death, "the office of the visitation of the sick, including the absolution, was used by a brother priest." Now, everybody knows, or ought to know, that there is no priest (*hieruus*) in the New Testament ministry, as there is no sacrifice for a sacerdotal minister to offer. And as to the "absolution"—that is a relic of Popery retained in the English Prayer-book, but not allowed a place in the American.

On Sunday last the Archbishop of Dublin preached at St. Mark's Church in that city. A printed notice had been previously circulated, urging Protestants, after the Liturgy, to withdraw from the church, to mark their disapproval "of counterfeit Romanism." Immediately before the archbishop's sermon 300 young men rose and left the church. There was no interruption during the sermon. Two persons were arrested for hissing outside the building.

On Sunday morning a sermon was preached by the Rev. Thomas Binney, at the Fish-street-hill Chapel, on the Ritualistic movement, which the preacher characterised as the great religious question of the day. Mr. Binney selected for his text the 13th verse of the 17th chapter of Judges: "Now know I that the Lord will do me good, seeing that I have a Levite to my priest." In the course of an elaborate and masterly analysis of the subject, he drew the inference that ritualistic practices were not sanctioned by direct Scriptural authority, nor yet by analogy. Not only the teaching of Christ, but the example and writings of His apostles, were all against the use of ceremonies and ordinances, and it was a marked characteristic of Christ's ministry that He systematically opposed devotion to the ceremonial, and dwelt always on the supremacy of the spiritual and moral, and that He said things again and again which were calculated to shock, and did shock, the observers of ritualistic forms. Still he admitted that ritualism was not without its brighter points, and it had awakened a spirit of improvement in the construction of religious edifices which had been followed in other communities. After passing a high eulogium on the earnestness, benevolence, and devotion of the Ritualists as a body, Mr. Binney concluded with these emphatic words:—"Nothing can reconcile the good sense of the religious people of this country to the ministrations of those who, on the one hand, turn God's worship into a show of dresses, flowers, banners, and gaudy trumpery; and on the other, make such irreverent and impious claims as, if generally admitted, would bring back the worst days of Papal supremacy, and lay the whole world prostrate under the heels of the priest."

The Rev. John Purchas, perpetual curate of St. James's, Brighton, one of the leaders of the Ritualistic movement, and a gentleman who some half-dozen years ago wrote a book upon vestments, has issued an address to his congregation, in which he announces that the time has come for him to "make a concession." The concession is to take the form of an abandonment of "eucharistic vestments, and the use of the censor." Mr. Purchas being of opinion, as he announces in his address, that "charity is greater than rubrics." It grieves him—so he assures his friends—to have been the cause of angry feelings in his parish, and he now "sacrifices his strong personal predilections on the altar of charity."

THE CHURCH OF ENGLAND AND THE WORKING CLASSES.

A conference of the clergy and laity of the diocese of Rochester—one of a series organised by the bishop—was held on Friday at Halstead, to consider this question:—

How may we increase and extend the good effect of the services of Churchmen and of the pastors of the Church among the various classes of society generally; and especially in regard to the artisans and labouring classes who are grouped together in the diocese—in remote hamlets, or as railway servants, watermen, brickmakers, &c., and in our various factories.

The Bishop having opened the proceedings, the Rev. J. Foster (Foxearth) read a paper on the subject, which dwelt upon the necessity for more properly qualified and authorised lay assistance in Church work, in order to meet the case of the classes alluded to. He advocated, further, the institution

of a recognised order of lay preachers, and of brotherhoods and sisterhoods under episcopal authority. He urged, likewise, that the services of the Church should be made more attractive and frequent, and that the open Church system should be adopted.

The discussion that followed was somewhat remarkable. Lieut.-Col. Brise, in the course of some remarks, said he believed the day would come when education would be made compulsory. He was in favour of the appointment in large parishes of district visitors for temporal purposes only, half being Church people and half Dissenters, and gave an instance of the beneficial working of this plan. Dr. BORHAM related some facts with respect to the condition of brickmakers in his locality, and expressed himself in favour of open-air preaching. The BISHOP gave some interesting details of successful labours amongst the brickmakers at Shoburness, where he had lately confirmed twenty-three men. Mr. L. A. MAJENDIE thought desultory labours of laymen would prove most mischievous, and that they should be confined to their proper sphere. He said he could not speak too strongly against the practice of holding meetings for public prayer and preaching in public rooms, and protested against all such proceedings as mischievous to the Church, and as tending to cut away the ground from their clergy. (Cheers.) He was convinced none were more devoted to their own principles than Dissenters, and they would never respect Churchmen who did not hold their principles. (Cheers.) He disapproved entirely of associating with Dissenters as district visitors, and could not conceive how any such plan could prosper. It led Dissenters to believe Churchmen did not value their own principles, and encouraged the idea that there was little difference between Church and Dissent. The Rev. Mr. TREW (Greenstead Green) agreed with the last speaker that it was undesirable to co-operate with Dissenters, but thought a lesson might be taken from their books. Dissenters succeeded because all had a work to do; every layman amongst them was somebody—in the Church a layman was nobody. (Hear, hear.) He had seen the evil of district visiting at Cheltenham, where the visitors went into people's houses with or without license and unsettled people's minds, so that they could come to no definite conclusion as to who was right and who was wrong. (Hear, hear.) From this cause the poor people's minds were greatly disturbed, especially on the subject of the holy communion. He objected to so-called brotherly co-operation with Dissenters in district visiting, and believed Churchmen would be more respected if they stood their own ground. He urged that their helpers should be properly qualified men, and supplied with proper credentials. He was also in favour of frequent services and open sittings. The Rev. T. OVENS, Halstead, said he had received in St. Andrew's parish invaluable assistance from a Bible-woman, who readily got at the class in whom the meeting was interested.

Another means of great usefulness was the cottage lecture. In Halstead, they had these lectures in different parts of the parish at least once a week, and the result was that numbers who never attended any place of worship previously were now brought into contact with the clergy and regularly attended church. (Hear, hear.) He had also found Young Men's Christian Associations a powerful agency for good—(cheers)—and could scarcely overrate the value he attached to them. In Halstead the association numbered seventy members; it was rapidly increasing, and as young men came into the town they were sought out and invited to join. Meetings were held once a week, and last season concerts of sacred music were given; and he was sure if the meeting could witness the earnestness and piety shown at these weekly meetings they would see that there was an immense power for good or evil. (Hear, hear.) He should be extremely sorry if it should go forth that Mr. Foster's views were those of the great body of Churchmen and laity in this country. They were not. (Cheers and dissension.) He thanked Mr. Foster for his paper, but could not conceive why Churchmen and Dissenters could not unite in prayer. It seemed to him perfectly monstrous, especially when they remembered, "Where two or three are gathered together in My name, there am I in the midst of them." (Cheers.) There was no necessity to obtain authority for this from any man living—more than that, no one could give that authority. (Loud cries of "No, no," and some applause.) Let Mr. Foster answer this one question—who authorised the Church after Stephen's death to go everywhere abroad preaching the Gospel? (Hear.) Answer that. He believed a large share of political power would before long be placed in the hands of the middle and lower classes, and he believed that on their good will would depend the existence of their Church as an Establishment. ("Hear, hear," and "No, no.")

The Rev. Mr. GAZLEE suggested that the sidesmen and questmen should look after the flocks. The Rev. D. FRASER urged that farmers and professional men should assist in the Sunday-school, and was in favour of employing men and women, paid and unpaid, to visit the sick, &c., under proper episcopal sanction. Mr. Fraser also spoke warmly in favour of night schools. Mr. S. RONICK suggested that greater interest should be displayed in the amusements of the people, by providing public grounds for recreation, gymnasiums, &c. Mr. HAIDEN believed the laity would never coincide with the clergy until there was more unanimity of feeling among the clergy themselves. (Applause.) Whilst there was High Church and Low Church, they knew not on which side to go. Dissenters succeeded because they were united, and Churchmen would succeed better when they likewise were united. ("Hear," and cheers.)

The BISHOP said he did not believe the laity were either indisposed to or incapable of assisting. He thought they should not expect the laity to do all at

once; let each man in his vocation and ministry do as God called him to do. (Applause.) He narrated some overtures for co-operation made to him by Dissenters whom he respected, but with which he could not consistently comply; and mentioned that he had ordained several Dissenting ministers as clergymen. He remembered that one of these clergymen had told him that the moment he came into the Church he felt his position changed. He was now working under a rector in a London parish and he said as soon as he mentioned that he was a clergyman he never heard another question asked as to his authority, while in his own parish, as a Dissenter, he was repeatedly asked by the poor what right he had to go into their cottages. (Cheers.) A large portion of his time was spent, in fact, in justifying his visit. He (the bishop) did not mention this out of disrespect to Dissenters, but because he believed people did value the ministrations of the Church. He could also assure them that Dissenters were not so united as might seem. (Laughter and cheers.)

On the motion of the Rev. J. FOSTER, seconded by Col. BAISE, a resolution was carried approving of a more systematic employment of lay agency.

THE SUNDAY BANDS IN THE PARKS.

On Saturday, a deputation of working men, headed by the Rev. Newman Hall, Dr. Hugh Allen, Dr. Spence and Mr. Murphy, attended before Lord John Manners, the First Commissioner of her Majesty's Office of Works, on behalf of the Lord's Day Rest Society, to protest against the continuance of Sunday bands in the parks during the summer season.

Mr. GIRDLESTONE, one of the deputation, who, in the course of his speech, described himself as connected with the law, first addressed his lordship. He said those who worked six days needed a day of rest, and this day of rest they would not be able to maintain unless the Sunday was secured to them by religion. Sunday bands, as allowed in the parks, were altogether opposed to the principles of true religion, and drove respectable people from their enjoyment of the parks. Preachers had been excluded from the parks, and why, he would ask, were Sunday bands permitted?—if one was illegal, surely the other was. He called his lordship's attention to the fact that the bands were supported by the illegal sale of programmes, and he urged upon his lordship not to permit an illegal act to be done under his immediate sanction. He denied that the bands kept the people sober, for, he said, the public-houses, after the bands ceased playing, were found filled from floor to ceiling, and, as a Sunday-school teacher, he could assure his lordship that the children were tempted from school to go and listen to the bands. He concluded by urging his lordship not to sanction them.

Mr. HILL, the secretary of the society, read a list of reasons which the society urged against the continuance of the bands. These were, in short, that the only way to preserve the Sunday as a day of rest for all men was to uphold the Divine command, "Remember the Sabbath day to keep it holy"; that all attempts to secularise the day were setting at naught the Divine command, as taught in 10,000 churches every Sunday; that the bands injured Sabbath- and ragged-schools, and drew young persons from their religious duties; that from the bands hundreds flocked to the public-houses and tea-gardens in the parks; that they encouraged Sunday labour by the selling of programmes and letting of chairs.

Dr. HUGH ALLEN argued that it was no part of the Government to take any hand in providing amusement for the people, and he could not see why public money should be spent in support of these bands by erecting platforms for them.

The Rev. NEWMAN HALL held that the Sunday bands in the parks constituted the "thin end of the wedge" towards opening museums and public exhibitions on Sunday, to which the majority of the working classes were opposed. He further said that the country supported 20,000 churches, and public money was spent in counteracting the principles taught in those churches.

Several other persons having spoken,

Lord JOHN MANNERS briefly replied. He said his decision should be impartial, and without reference to party. He had received a deputation from the other side a short time since, and he had to consider the question in many lights—so he could not give an answer then. The question was surrounded with difficulties, for the present deputation asked him to change a system which had existed for years. As to the objection to preachers, he reminded the deputation that if preachers were allowed, infidel lecturers would also have to be admitted. With respect to any illegal sale of programmes, the society could take steps itself to prevent this.

Mr. GIRDLESTONE thanked his lordship, and said the society might take the steps his lordship placed before them, and they might also move for an injunction against the bands altogether; but he did not think it was their duty.

THE BISHOPRIC OF CALCUTTA.—It is stated that the bishopric of Calcutta has been offered by Lord Cranbourne to Dr. Atlay, of Leeds, and that the offer has been declined.

THE CONSCIENCE CLAUSE.—The *John Bull* is authorised to state that there is no foundation for a statement that has appeared as to the Government intending to impose the Conscience Clause on all Church schools.

INTOLERANCE IN SOMERSETSHIRE.—A correspondent states that at a recent agricultural dinner in this

county the chairman proposed the "Bishop and clergy of the diocese, and ministers of other denominations." Two clergymen were present, but though both were invited to respond, neither would do so. "Is it any wonder," asks our correspondent, "that Dissent flourishes in the parish?"—*Bristol Mercury*.

VACANT CHURCHES.—A correspondent in the *Christian World*, writing on this subject, states that "a reference to the Congregational Year-book" for the present year will show that in England alone, exclusive of the Principality, there were over 180 vacant churches in the Congregational body when that book was published. "This represents nearly one-tenth of the whole number of churches possessed by us."

THE NATAL BISHOPRIC.—The question, "Who provided the endowment for Natal Diocese?" is the subject of further explanations. Canon Hawkins says that the endowment "consists of 10,000*l.* (of which the S.P.C.K. contributed 2,000*l.*), voted out of the general fund placed at the disposal of the Colonial Bishops Council, and a grant of 300*l.* a-year from the same body. It is the missionary church in China (and not Natal) that owes the foundation of its bishopric to the munificent donation of 'A Brother and Sister.'"

SUNDAY-SCHOOLS IN BERLIN.—In 1865 the cause of Sunday-schools made marked progress in Berlin. The number of schools increased; that of teachers and scholars was almost doubled. There were 103 teachers and 1,049 scholars, in the boys' schools; and 107 teachers and 1,600 scholars in the girls' schools; 338 boys and 473 girls in the infant schools; in all 270 teachers and 3,150 scholars. These numbers are not very large for so great a city, but they show that the system of Sunday-school instruction, which was only introduced two years ago, begins to take root.

"ECCE HOMO."—We read in the *Spectator*:—"Ecce Homo" appears to be at last definitely traced to Professor Seeley, of University College, London. The author complained in his recent preface of its being supposed that he could wish to mystify the public as to the drift of his treatise. We suppose he felt no such scruple as to his authorship, as he seems to have succeeded admirably in mystifying even intimate friends. It is not, we should think, any want of pride in such a book, or in its reception by friends and foes, which induced him so perseveringly to preserve the incognito."

AMERICAN METHODISM.—It is stated, in connection with the celebration of the completion of the first century of American Methodism, that at the time of the first Conference, July 14, 1773, the Methodist Church numbered only 1,160 members; the number at the time of the general Conference, May 2, 1864, was 928,340. At the first conference there were ten preachers; at the last one, 6,821. At the close of 1865 the entire membership was 936,434. The number of Sunday-schools in 1865 was 13,948; officers and teachers, 153,699; scholars, 931,724—total, 1,085,423; and the number of conversions was 18,892. The number of Methodist churches at the latest return was 19,883, accommodating 6,259,799 persons.

MISS BURDETT COUTTS AND THE COLONIAL BISHOPRICS.—In the course of the judgment delivered by the Master of the Rolls in the cause of *Colenso v. Gladstone*, his lordship stated that Miss Burdett Coutts contributed a large portion of the funds for endowing the bishopric of Natal. This is a misapprehension. Miss Coutts (according to a published letter from her secretary) took no part whatever in founding that see, the merit of which is chiefly due to the munificence of a brother and sister. Neither has that lady had the remotest connection with the controversies which have been carried on respecting Natal. Miss Coutts is, however, the sole foundress of three other colonial bishoprics, namely, Adelaide, Capetown, and British Columbia.

FATHER IGNATIUS AT "HIGH MASS."—Thursday last being All Saint's-day, Father Ignatius, with his chaplain, attended high mass at St. Augustine's Roman Catholic Church, Ramsgate, which was somewhat unusually crowded in consequence of the great desire of the people to see this somewhat noted personage. On the rev. gentleman leaving the church he raised his hat and bowed to the people, who were along both sides of the porch of the church. He then drove off in a cab to Broadstairs, at which place, we believe, he has taken up his abode for a short time.—*Kent Coast Times*. The *Churchman* has good authority for stating that Mr. Lyne (Father Ignatius) has accepted a City curacy, and will commence his duties at once.

UNIVERSITIES' CENTRAL AFRICAN MISSION.—On Wednesday a meeting on behalf of this mission was held in Willis's Rooms. The Bishop of Lincoln, who presided, gave an interesting narrative of the vicissitudes which have befallen the infant mission, and of the reasons which had induced Bishop Tozer, the successor of the lamented Bishop Mackenzie, to abandon the valley of the Shire, and to fix the basis of his operations in the island of Zanzibar. The Dean of Ely and Colonel Playfair, her Majesty's Consul of Zanzibar, warmly supported the change which had been made in the plan of operations; and the meeting was also addressed with great eloquence by the Bishop of Oxford and the Archdeacon of Westminster, who contended that that change was no abandonment of "the high emprise" which the Church had taken upon herself in founding this mission.

THE PROPOSED UNION OF SCOTCH CHURCHES.—In the Edinburgh United Presbyterian Presbytery on Tuesday, the adjourned debate on the union question was resumed, when addresses were delivered by Dr. Peddie, Dr. George Johnston, Mr. Morton, and others, in all of which the distinct announcement was made that no compromise of the voluntary principle could possibly be made by the United Presby-

terian Church for the sake of union. All the members who spoke insisted upon the necessity of making the magistrate's power in religion an open question; but Mr. Robert Paterson, the only elder who has yet taken part in the discussion, pointed to the fact that this could not be made an open question while the Free Church were at this moment receiving endowments for their ministers in India, and for religious training in their schools at home. Mr. Paterson also stated it plainly as his opinion that while the Free Church maintained their present attitude of insisting upon United Presbyterians learning "to see things from a Free Church point of view," further talk about union was useless. The debate was ultimately adjourned till the next ordinary meeting of Presbytery, a committee being appointed to consider the various sets of resolutions proposed, and report upon them to the next meeting, with the view of endeavouring to secure, if possible, the general agreement of the Presbytery to one set of resolutions.—*Scotsman*.

MEMORIAL TO THE ARCHBISHOP OF CANTERBURY.—The following memorial is being most extensively signed in the University of Oxford:—"To his Grace the Lord Archbishop of Canterbury, Primate of all England and Metropolitan. We, the undersigned bishops, clergy, and laity, beg to approach your Grace with the expression of our deep thankfulness for the act of your Grace in laying the foundation-stone of the cathedral about to be built in the diocese of Moray and Ross. The recent statute (27 & 28 Vic., cap. 94) had indeed removed the civil disabilities which political causes alone had imposed upon the legal inter-communion of the English and Scotch Churches, but the act of your Grace upon this occasion has strengthened the spiritual bond which has always subsisted between the two Churches. Moreover, we rejoice that your Grace has been fully aware of the danger which arises to the Church out of the charge of non-catholicity so continually preferred against her by the Church of Rome. It is by dwelling upon her isolation from the other Churches of Christendom that the Roman Church has succeeded in seducing from her pale many whom attacks upon her order and doctrine would have failed to shake. Without entering upon the question (at present scarcely ripe for discussion) of our relations with the churches of Eastern Christendom, but entertaining a deep conviction that, under the blessing of Almighty God, the Church will derive from full inter-communion with the Church in Scotland, in the United States of North America, and in the dependencies of the British Crown, much strength and comfort in her hour of trial, we beg respectfully to place in your Grace's hands this memorial of our gratitude for this additional proof of your Grace's loving care for that portion of the Church of Christ over which you have been called to preside."

THE STATE-AID QUESTION IN NEW SOUTH WALES.—Parliament has continued sitting during the past month, and has forwarded several useful measures. In order to push these through the Government has held back the bills relating to the questions most likely to raise debate. The heavy work of the session has still to come on. The only question that has excited much discussion is that of State-aid to religion, and this has been brought forward not by the Government, for the Cabinet is divided on the question, but by a zealous and irrepressible private member. The last Parliament passed a bill guaranteeing to all clerical stipendiaries their existing stipends so long as they continued to officiate in the colony, but providing that no new stipends should be given. In the present Parliament there is a small majority in favour of such a revival of State support to religion as shall restrict it to the rural and less populous parts. But in the several debates on the subject the minority have talked against time, and stretched the forms of the House to the utmost to postpone, if not to defeat, the introduction of the bill. They have succeeded at last in a thinnish House in postponing it for two months, when there is to be a call of the House. They justify their obstructiveness by asserting that they represent a majority out of doors. This, of course, is vehemently denied on the other side. As a rule, the country districts show a majority in favour of State support to religion, while the towns show a majority against it. The population is pretty nearly divided on the question, but as the country districts have a greater proportionate share in the representation, they make a stronger show in Parliament on this question. This fact is leading to a demand for equal electoral districts, and if the demand for State-aid should be carried, the demand of the towns for representation on a population basis will be pressed with great vigour. Looked at denominationally, the strength of the State religion party is to be found in the Catholic and Episcopalian bodies. A portion of the laity in each of these Churches, especially in the latter, is willing to surrender the State grant, as it is such a bone of contention, but the clergy are unanimous in its favour. The Wesleyans do not care for it; and among the Presbyterians only the National Church favours it. The outside miscellaneous sects are all against it.—*Correspondent of Times*.

THE TYNDALE MEMORIAL.—On Tuesday the memorial to the memory of William Tyndale, the translator of the New Testament, which has been erected on Nibley Knoll, Gloucestershire, near the Reformer's birthplace, was inaugurated in the presence of many thousands of spectators by the Earl of Ducie, Lord-Lieutenant of the county. The memorial is a cenotaph, consisting of a square tower, 26ft. 6in. square at the base, narrowing by gradations to the top, where a cornice sustains a pyramidal roof vaulted within. The height of the column is 111ft., exclusive of the terminal, which is a cross. The entrance to the cenotaph is on the east side, and within is a

spiral staircase, ascending to a gallery. The architect was Mr. S. S. Teulon, of Craig's-court, London. The Rev. J. S. Austen, vicar of Leigh, near Cheltenham, commenced the proceedings by giving some particulars of the undertaking, in which he said that the total cost was 1,550*l.*, and a debt of 300*l.* still remained on the structure. The Earl of Ducie then said,—

Ladies and gentlemen, we meet to-day to do honour to the memory of William Tyndale, one of those of whom the world, at the time in which he lived, was not worthy. We, however, who live in happier times, have learnt to recognise his services. I confess I can find no excuse for the tardy recognition of them. I can only congratulate you and the committee that this column has been the result of the labours of ministers and laymen of all Protestant denominations. It is, perhaps, difficult for us that live in these quiet times, when the Bible is accessible to all, to realise how great a work Tyndale performed; how, by his translation of the Bible into the vernacular, he was made the means of lessening our superstitions, of purifying our creed, and in a lesser degree of fixing our language, and, in short, how his work became the basis of that spiritual and temporal liberty which we now enjoy. It is also, I think, still more difficult in these happier times of toleration to realise the sufferings which he underwent in his lifelong exile and the bitter persecution that hunted him from place to place, and the hatred and obloquy which followed him to the martyr's grave. Anybody who now would be so persecuted would meet with sympathising friends, and probably receive a testimonial far more than equivalent for any suffering he underwent. Perhaps the best way of comparing the results of this great gift that Tyndale gave to his country is to compare it with another great gift which was given to another nation about the same time, or rather shortly before. Shortly before Tyndale gave the Bible to the British nation Columbus gave to Spain a new world, and let the experience of three centuries say which was the best gift of the two—whether the presentation of a quarter of the world teeming with all the produce of nature was equal in value to the humble volumes that Tyndale sent from time to time surreptitiously into his native country. What the history of Spain has been, and what she is now, I leave to those who are here to remember. What England is now we all know—how prosperous she is, and how she abounds in everything that makes a nation great and free. I am sure no one will deny that the promulgation of the truth that makes us free is the basis of all our liberty and national prosperity. I am sure no one will deny that the promulgation of these Scriptures, to which we owe so much, is mainly due to William Tyndale; and let us solemnly dedicate this monument to his honour, and while we do so let us do that which he now probably would have recognised as a more true and a better way of endeavouring to pay the debt which we owe to him—to endeavour to keep those Scriptures which he gave us intact, and let us jealously watch and strenuously guard against the least shadow of any return of the system which kept England so many centuries in darkness, and to which the illustrious martyr whose death and labours we come to celebrate to-day fell a victim.

Mr. J. C. Hayward, and the Rev. Dr. Morton Brown, of Cheltenham, having addressed the assemblage, the Rev. A. G. Cornwall announced that the Wotton-under-Edge Bible Society, in connection with the parent society, in order that the day might be remembered, had given to twenty of the principal masons who were engaged on the work a Bible each. The Earl of Ducie having presented the Bibles to the recipients, the Rev. W. Hewlett (travelling secretary of the Bible Society) then spoke, and he said in the course of his address that four of the most distinguished translators of the Bible were connected with Gloucestershire. The first translator of the Bible in this country, John Trevisor, a Cornishman, born twenty years before Wycliffe, translated the Scriptures in Berkeley; then Wycliffe himself carried on his work at Aust; next came Tyndale at Nibley; and last there was Dr. Miles Smith, bishop of Gloucester in James's reign. Wycliffe's New Testament cost 50*l.*, and now a Testament could be purchased for twopence. He did not believe that the Ritualism of the present day was a childish plaything, but a deep and awful symbol of a deep and awful heresy. By permission of Mr. H. C. Harford he had one of Tyndale's New Testaments to show them—not the first edition, but the second or third. The printing of books such as that cost the life of the man who caused the first New Testament to be printed, and that pillar they had erected would witness against them if they turned aside to Papistry or "apistry," and gave up what their fathers handed down to them. The Rev. Canon Eden (Norfolk) having made a few remarks, the proceedings terminated with the National Anthem.

NOTTINGHAM CONGREGATIONAL INSTITUTE.—The meetings connected with the third anniversary of the Congregational Institute were held at Nottingham on the 24th and 25th of October. On the Wednesday evening the hospitable chairman, James Sidebottom, Esq., of Manchester, invited a number of friends to meet the students, the tutors, and the ministers of the town and their wives, at the George Hotel. About a hundred were present. After tea the Rev. W. K. Vaughan offered prayer, and then the chairman gave a cordial welcome to his numerous guests. He declared his increasing confidence in the principles and method of the institution,—a confidence, we may add, which he recently practically illustrated by raising his subscription to 200*l.* per annum. The secretary and the principal were next called upon, and the latter bore testimony to the fidelity and success with which the studies and the mission labours of the students have been carried on. Dr. Popham spoke of the bond that held together all workers for Christ. Mr. Gilpin—whose presence as a member of the Society of Friends was especially welcomed—drew attention to the vital importance of the heart being open to the leadings and teaching of the Divine Spirit. Mr. Wells, Mr. Cole, and Mr. Bell expressed

their gratification with the position and prospects of the institute; the Rev. J. Matheson stated that his conviction of its value had steadily deepened, and he mentioned one or two touching instances illustrative of the benefits that had accrued through the labours of the students at the missions in connection with his own church; Mr. Milne spoke of the prosperity of the mission branch church at Burton Joyce, and of the zeal with which the work was carried on; two of the students gave some interesting tidings concerning their work; the Rev. C. Clemance bore emphatic testimony to the value of the institute, and to the importance of securing for it a permanent abode in Nottingham; Mr. Alderman Herbert gave some words of wise and weighty counsel to the students; and the Rev. F. S. Williams concluded with a few words and the benediction. On Thursday afternoon, at two o'clock, a special meeting of the general committee was held to consider the question of erecting a building for the purposes of the institute, which, after careful consideration, was decided in the affirmative. At four o'clock the meeting of the constituency took place. At seven o'clock in the evening of the same day a public service was held in St. James's-street Chapel, when the Rev. G. W. Conder, of Manchester, very ably addressed the students.

Religious Intelligence.

THE WORKING CLASSES AND RELIGIOUS INSTITUTIONS.

We have great pleasure in stating that the conference proposed by Mr. White is being taken up in a practical form. At a meeting of a few Church of England and Nonconformist ministers and laymen, held since our last issue, it was decided that the requisite steps should be taken for convening such a conference, and that a committee should be organised for making the necessary arrangements.

The following are among the letters we have received during the week. Though the space given to the subject is considerable, we trust our readers will not regard it as ill-bestowed.

"Homo et Christianus" sends the following able and exhaustive letter, which, though long, would be spoiled by abridgement, and is specially entitled to attention as coming from a minister who has had considerable experience in relation to the working classes.

I have read with much interest the letter in your issue of October 31, from the pen of the Rev. Edward White, proposing a conference on the subject of the relation of the working classes to Christianity. It is a most deplorable, and considering the genius of Christianity, and its early triumphs in that stratum of society, an *astounding*, fact that the masses of this country do stand so resolutely aloof from the religious institutions of the country, and one that demands wise and faithful and resolute investigation. For, applying to whole classes of the community as classes, there must be some speciality of difficulty either in the situation of these classes, or in our bearing towards them, or in both of these directions, which does not properly belong to the problem of bringing unregenerated men to the knowledge of Christ; and which, not being essential to that question, may be treated as what the logicians would call a "*separable accident*." Now, wherein some of the difficulties of the working classes lie in relation to Christianity a very moderate acquaintance with these classes and with the spirit of the Gospel will suffice to show us.

1. The *professional* and hierarchical tendencies which so largely pervade the Church of Christ in this land are, *e.g.*, I doubt not immensely fertile of estrangement from the Christianity they profess to represent. The *professional*, by our Lord's own definition of the thing, is the *hypocritical*. It is allowable in worldly callings for a man to "*act a part*," if it be an honourable part in itself; even supposing that he has no loving interest in the work he is doing, if he is prepared to discharge its duties honestly and earnestly for adequate remuneration. Not the highest style either of lawyer or doctor, perhaps a lawyer or doctor may yet assume their respective professions, without inconsistency or insincerity, as a means of livelihood alone. But in religion, as I have said, the *professional* is the *hypocritical*. Religion is based upon conviction, and proceeds, in all its acts upon *personal* and passionate attachment to its sacred mysteries. And working men *feel* even more perhaps than they *realise* the inconsistency of professionalism in religion. By the measure of their culture, and by the directness of mind which the practical nature of their daily occupation gives them they are incapable of appreciating those qualifications which reconcile the educated and refined to what is inconsistent, because it is also graceful and dignified. They, in their want of intellectual subtlety, would not esteem one tool better than another, in spite of its inferior material, because the better article was only called a "*spade*," and the inferior bore the higher-sounding title, *e.g.*, of a "*valuable instrument of husbandry*." The consequence is that seeing or feeling themselves so much surrounded by an atmosphere of professionalism when they come into contact with religious people, they shrink from the religion thus represented as an untrue and un-

real thing; and after the manner of unskilled logicians draw the wider inference that all religion is a sham—a delusion and a snare. And these professional tendencies, as I have said, *very largely* pervade the Church of Christ in our land. In a matter of such immense importance as that which we are now discussing, I should despise myself if I were to turn the question of the estrangement of the working men from Christianity into an occasion of attack upon any one section of the Church of Christ. The result is too serious for any of us to indulge either in crimination or recrimination. And the fact really is that if the Anglican Church of this country is the fount and head of professional and hierarchical tendencies in religion, as I am afraid I must avow to be the case—the streams which proceed from this same source do undoubtedly run into the channels of other sections of the Church of Christ. No *class* of men in any community is likely to rise very much above the level of the spirit of the age in which its lot is cast. Individuals may rise above it—but even great individualities are almost lost in averages. And I am bound to say, in all charity, that of all the injury which the *necessary professionalism* * of our Established religion has inflicted upon the Christianity of this land, the tone and fashion which it has communicated to Non-Established Churches is by no means the least. It makes itself felt in a thousand ways. The worldly-minded affect the manners of the Establishment because they are supposed to be respectable. The practical assimilate their proceedings more or less to the same standard because in this way they hope to be influential and useful. And even the generous approximate to the same course because it seems charitable and brotherly to do so. And thus a constant leaven of professionalism is working with more or less influence throughout all the sections of the Church of Christ; giving to that religion of which the Church of Christ is the true and proper representative on earth, an air of unreality and art.† No wonder the simple-minded and practical operative classes of this land (and, indeed, the simple-minded and practical of other classes of society) stand very much aloof from religious associations amongst us. It was not by a professional religion that the Carpenter of Nazareth won the hearts of the working men of Judea and Galilee. His religion was a free, impulsive, real, vital, vitalising thing, and therefore "the common people heard Him gladly."

The test of reality in religion is its adaptation to the wants of the simple and the unsophisticated. And any phase of religious life stands self-condemned, as wanting in severe reality, from which that stratum of mind is most widely estranged, which is most practical and realistic in its habits of dealing with great questions.

2. Another matter, very closely related to the estrangement of the working classes in our land from our religious associations, I take to be the class distinctions that obtain in English social life. Now I am by no means one of those Radicals who would wish to see these distinctions abolished. I say this to prevent misconception. I can and do believe that there is in their existence the germ and possibility of the very highest type of national life. They have served us well in the past, and to those who believe that the education of a people is more promoted by its history than its day-schools, and its stability better secured by its quiet and orderly growth than by any kind of forcible and spasmodic expansion, the future is not without much hope.

But surely class distinctions are carried too far. It is impossible, when we see how some people bear themselves, that they can, in their "heart of hearts," believe that "God hath made of *one blood* all . . . men." And not the least pernicious of all the exhibitions of this spirit is not the insolent air of superiority which is sometimes exhibited towards "*inferiors*." Far more galling and repellant is that inhuman condescension which, in the bearing of some, seems to say, "Now I am going to be very kind to you—I feel it my Christian duty to be kind to all men—but of course I am not exactly of the same species, if I am of the same genus, that you are." The "*higher orders*," traditionally inured to airs of superiority, do not, perhaps, realise the offensiveness of such airs as keenly as some who look on do for them; but they *don't like it*—and shun voluntary contact with it. And as religious associations are a form of voluntary contact, they "*don't feel comfortable*," they "*don't feel at home*," in religious associations where such bearing obtains. And an imbecile might almost see that such a spirit is not in keeping with that catholic, human, I had almost said *democratic* spirit which marked the conduct of "our Lord Jesus Christ, the Lord of glory."

Nor shall we ever win to the ranks of the Church our "*brothers*" of the operative classes till we both feel and act towards them as brothers. *Feel* towards them as brothers, I say, for unless the brotherly behaviour be the outcome of true brotherly

* "S. G. O." asks in his last letter to the *Times*:—"Is it not a fact beyond all dispute that the Church, as the rule, is entered as a profession, just as men enter the law, army, or navy?"

† It would be one of the most interesting calculations that could be made if some wise and thoughtful man would undertake to deal with this problem. Given a dominant hierarchy in a Christian land—to find the amount of perturbation the mere existence and presence of such an Establishment must work in the action and development of even those free churches who dissent from and protest against it. It is, and has long been, my firm conviction, that Nonconformists as a rule have no conception of the extent to which they conform in practice to things against which they protest in principle; or of the weight they give to principles they pronounce pernicious, by acting under the influence of their unnoted and unconscious inspiration.

feeling, it will betray itself by a thousand little indications to sensibility to be at root and heart unbrotherly. Brotherly feeling and conduct between different classes in the Church will do very much to bring men to the fellowship of the Church. The heart of man has an irrepressible instinct of the brotherhood of man, and very readily responds to the manifestation of brotherly feeling. And it is the evident intention of the Gospel to diffuse this spirit. And it seems to me that if I were a "great man," or a "high-born dame," it would be a positive relief to me to get away, in the associations of the Church, from the burden and restraint which the distinctions imposed upon us by the order of the world inflict upon the free play of human feeling and generous emotion. And I am quite sure that both would distinctions in society heighten the charm of equality in the Church, and equality in the Church sanctify and beautify distinctions in society, if such distinctions, necessary in the world, were placed in abeyance at the threshold of the Church. Distinctions in society do exist and should exist, but we may round off the sharper angles of these divisions to the immense advantage of all parties concerned.

And thus would also be removed another difficulty with which we have to deal in seeking to recover the working classes to the fellowship of the Church of Christ. The sharpness of our class distinctions prevents the free interchange of thought and feeling between the now religiously-divorced sections of the population, and aggravates, by confining it within class parallels, the disaffection of one section of the people with the religious habits of the other.

You cannot "get at" the working classes. There is a great gulf fixed between us and them which prevents the free interchange of thought and feeling; so that if we have been wrong in our conduct towards them and have repented, it is an age before they get to comprehend the change—whereas in their close, sectional relations to each other a sort of freemasonry exists, by means of which the slightest instance of oppression or insult or inconsistency amongst the "better classes," so called, is telegraphed, as it were, from point to point with lightning speed.

I could cite instances, but—suffice it to say—so deep is the schism between classes, and so great the suspicion the working classes entertain towards those in better circumstances who seek their spiritual good, that I have known service most disinterestedly offered to them, repudiated by them, on the avowed ground that wealthy Christians only sent them religion to keep them down, and to make them contented with their wages and their lot. It was one of the advantages which accompanied our Lord's preaching, that in Judea there was a freer circulation between the different classes in society than is to be found in England. We can hardly conceive for instance of such a state of things as is foreshadowed in Luke vii., where a woman of the city who was a sinner found easy access to our Lord, in the house of a Pharisee with whom He was that day dining. Oriental and Occidental manners differ very widely in this direction. But surely if we in this colder West cannot exactly imitate the habits of the warmer East, we may at least so far regulate our behaviour by the example of Him who is the Lord both of the East and of the West, as to make His religion a modifier of class differences rather than as it has at length become a new type and form of class distinction. We must not blink plain facts! The Christianity of England is at this day to a most terrible extent, an aristocratic and middle-class refinement; and as such it is daily aggravating rather than diminishing our social schisms.*

3. It must not, however, be forgotten on the other hand, that the material prosperity of the English working man is one thing that has its influence in making him neglectful of religion. We are all too prone, unless as the result of early habits and religious training, to neglect the spiritual for the sake of the material, and to postpone the recollection of our Father's house, till, broken-hearted, and in some urgent need for help, we come to ourselves. And material prosperity tries working men more than some others, for, by the nature of their occupation, their health is ruder and their appetites stronger, while also their inferior culture (as things are) inclines them to more of animal indulgence, and oftentimes to these indulgences in gross and vicious forms. The working classes of England seem just now in that transition state in which they are attaining power and influence, and are on the road also to a certain position, whereas they have not yet acquired that habit of self-control, or perhaps that measure of self-respect, which position and influence bring with them. I do not reproach them with these facts. When I think of how hundreds and thousands of working men have lived and do live, and what sort of homes they have been compelled to dwell in, I wonder that the mischief and the misery have not been greater. A public-house may seem a pigsty to a man who can pay 50*l.* a-year for rent—it seems a palace to one who is "poked up" with his family in a three or four-roomed cottage. The fact, however, still remains, that habits of indulgence in working men themselves do very much to render all religion irksome to them. It was only the other day that I was talking to a mechanic—a very skilful workman as I know—but now holding an inferior position in his trade. I asked him distinctly how it

was that a man of his ability and address had not risen in the world, as many of his contemporaries had. And he honestly confessed that he had had abundant and admirable opportunities, but that he had thrown them away, "as many others had done," by the habit of animal indulgence. I took the occasion to inquire of him whether many of his fellow workmen were in the habit of doing as he had done; and he assured me that it was a very common thing and the great barrier to the success of hundreds. At the time I spoke to him, he was as far as I have reason to believe, a sober, steady man, nor do I believe that he ever openly and publicly disgraced himself—but he had spent his substance in riotous living. Immorality among the working men themselves, I believe to be a very fruitful source of alienation from religion. I do not mean to say that they are more immoral than other men, or that more of them are so. But I do believe that when they are immoral, their immorality, from the very circumstances by which they are surrounded, runs to grosser forms, and that they have both fewer checks and also fewer recovering points presented to them by the influence of society, than those who stand higher in the social scale.

4. Another point on which I think we should assure ourselves in looking at the relation of working men to Christianity, is the actual and practical ungodliness of the great majority of those who profess to be without religion. I mention this matter because there is a tolerably wide-spread feeling that there may be in the minds of many working men who yet renounce Christianity, a certain indefinite or inchoate Christianity—or to say the least of it, a lofty kind of practical Theism—which would have been a normal Christianity but for the hindrances which we have thrown in their way. I remember at one time hoping that there might be something in this theory; and with a disposition to entertain it, I was one day called to the death-bed of a working man whom I had never seen before, but who it seems knew me. Speaking of the way in which he had been accustomed to spend his Sabbaths, he told me that he had usually spent them in the fields, and that he was in the habit of saying, "Men could worship God in the temple of Nature," &c., &c. I said to him, "Well, that is certainly possible, but I want you to tell me one thing—for I am particularly anxious for information on this point—did you worship God in the temple of Nature?" He was a fine, intellectual, honest fellow—an Alton Locke in *posse*—and he answered me distinctly, "No, sir, I did not worship God in the fields. I enjoyed the country and the walk, but I never thought anything about God in connection with either."

Whose fault it may be that these fine fellows are in the temple of Nature when they might be in the House of Prayer, and how the blame of the present state of things, will be apportioned in the judgment, I say nothing about; but this seems to me one of the darkest sides of our responsibility in relation to the working classes, if we have driven them away from our churches, that we have also, therein, driven them away in great numbers from God and from Christ. I put these questions thus before you and your readers because I think it well to start some topics for preliminary consideration, and because I fear some of these points may not be very clearly raised at the conference, unless thrown out in this way.

A patient does not always make the best diagnosis of his disease—though he often does: and the subjects of this estrangement from Christianity may not be the best judges of all the causes and influences at work upon them—though they may be. That they may not be overlooked or forgotten I mention them.

But now may I add to this inordinate letter (which nothing but the greatness of the topic could excuse) a hint or two about the ordering of the conference.

1. I trust the working men will not be represented in it by the professional working-class advocates and speakers. They are also too professional; and I am afraid that their reputation for speaking may lead them to find something to say that shall be fine, or wise, or pungent, or humble; and that that something may be drawn from the imaginations of their thoughts rather than from their experience. There is a class of professional working-men's agitators in which I profess I don't believe very greatly, in which I wish the working men believed less, and which I should be sorry to see representing working men.

2. Then, I hope, on the other hand, you will not depend too much, for the representation of working men estranged from religion, upon working men who are religious. The fact is, that these two classes of working men are almost as distinct as are the middle and working classes. The working people at present in our churches and chapels are indeed a most noble and estimable class, and are good exponents of what may be done by working men in their circumstances; but practically they know little of those that are without: they have been differently trained in early life in their homes, and have been greatly helped by early religious associations and surroundings. What we want especially to know is how they feel about these matters who are themselves estranged from us, and who mix with others similarly estranged.

3. I think, too, in this conference too much stress must not be laid upon instances of success in gathering together, and in interesting, working men. Peculiar aptitudes of speech, and peculiar intellectual endowments may enable one and another to draw a multitude together to listen to them—aye, even to listen to their preaching of the Gospel, but such a success may be the result of personal popularity or of unusual capacity. Men often listen to speakers not because they are so much disposed to what is said, as to the person by whom or the way in which it is said. The question I venture to submit is a wider one than that of the success of popular addresses.

It is this—how may the working classes of this land be brought into contact with the religious life of the Church of Christ in the land, as the habit of their life and under ordinary conditions? The attachment of the middle classes to religious services is greater than the popularity of preachers—what will help us to bring the working classes of this country into something of that kind of relation to religious ordinances and institutions?

4. And finally, I hope no sort of overture or bidding will be made to the working men to come over to us by any kind of arrangement or compromise or concession. I am firmly persuaded that the only way in which religion can attract a man is by commanding him. This one thing must stand above us, if it would enlist our sympathies and respect. Let us try and see if other eyes can discover where we are wrong in spirit or conduct. Let us frankly accept correction where we deserve it. Let us amend our ways, and especially our spirit, according to the light we get from without. Let us also reciprocate their service to us by freely and frankly telling working men where we think they err, for there are, no doubt, faults on both sides; but let us still remind each other that the Christianity which we received from Christ has always been exposed both to objection and rejection from the sinfulness of human dispositions, and that God now, as ever from the first, not only entreats us to be reconciled to Him, but that He also "commands all men everywhere to repent," and to "believe the Gospel."

I do not expect any great immediate result from the holding of this conference, nor, Sir, I suppose do you or your correspondent; but if it be wisely and devoutly conducted, I do expect a most blessed ultimate result in the stirring up of reflection in the minds of Christians as to the spirit and manner of their lives both at home and abroad; and in the awakening of interest in the minds of working men in that Gospel, which is the power of God unto salvation to every one that believeth.

The following is from the Rev. WILLIAM ROBINSON, of Cambridge:—"I beg permission to express the pleasure with which I read the proposal of the Rev. E. White, and your article respecting it. The resolution too, of ensuring the utmost freedom in the utterance of opinion is excellent, and indispensable to the usefulness of the proposed conference. Suffer me to add that so far as my observation—which did not embrace the great centres of population—extended, the chasm between the operatives and the middle classes was first created by the Reform Bill. The men complained that we entered the door ourselves by their help, and then shut it in their faces, and barred it fast, and mocked them through the keyhole; and their indignation rose to exasperation, when the new Poor Law was passed; a change inevitable unless all property was to be sacrificed to pauperism, but which ought in all righteousness to have been accompanied by measures equally mighty for the welfare of the overburdened millions. From that time the middle classes have been distrusted, and the religious men amongst us have had, not without reason, to bear their share of the dislike so created; dislike something based on most insufficient grounds. I remember once attempting on a very small scale what Mr. White proposes to do on a much larger scale; and the main objection brought against our religion was, that the Bible teaches that salvation is of grace not of works, and yet says, 'Work out your own salvation.' The fault is not all on one side."

We have great pleasure in publishing the following interesting communication from "A Lady," who dates from East London, and who, we believe, has been working among working men amid great difficulties, but with very encouraging results:—

Living as I do in the midst of a dense population of working people, the subject of their moral condition and that of their homes has forced itself upon me with deep and painful interest, though it is only during the last year that I have been able to attempt anything towards a remedy of evils which have weighed heavily on my spirit.

The result of my experience has been that while I believe the proposed conference may be a benefit as a means of mutual understanding and good feeling, it can only be so as a stepping-stone towards a much more effective method of securing the same ends. I suppose it is generally allowed by all thoughtful persons that one cause, perhaps the main cause, of the present low moral condition of working men, is their almost entire isolation as a class; in the great majority of cases the intercourse between them and those above them being simply that of paying and receiving wages. The religious influence brought to bear upon them amounts for the most part to that of the "tract visitor," who is seldom admitted into the home, and whose tracts are often of a kind not at all fitted to arouse and interest a mind in which the religious sensibilities are dormant. It seems to me that in this, as in everything else, our Lord has given us the key to the true method of working. Face to face, heart to heart, alone with the individual, He thought it worth His while to spend time and pains in bringing Divine truth home to the individual heart and conscience. In passing through Samaria He might have convened a company of the deeply alienated and prejudiced inhabitants, and discussed with them the ground of the alienation. But He contented Himself with a long conversation with one poor woman, and, by His most wise and gentle dealing, having won her confidence and touched her heart, she became the first fruits of a rich harvest in that place.

Let it not be objected that this process of individual dealing is slow and tedious, for in the Kingdom of Grace, as in Nature, all the mightiest and most blessed processes are slow, and "come not with observation"; and the weak things of the world are ever made to confound the things that are mighty. There are clever and shallow thinkers among working men who will be ready enough to express their minds at a public conference, but many whose thoughts lie deeper, and who are less

* As I have been writing this letter to you, the following advertisement in a book catalogue has fallen under my eye, which I quote as an instance of the way in which some professing Christians dare to insult the sublime religion of the "Man Christ Jesus" with their impertinent gentility!—"Religion of Jesus; or, Divine Mysteries made Manifest. By a Gentleman of the Legal Profession. 8vo, &c. 1859."

glib of tongue, will be silent, and yet these last are the men who (if their confidence is gained) will be thankful to unburden themselves in private conversation; and if this be the case with the better and well-paid educated artisan, how much more is it so with the large proportion of labouring people, whose daily struggle with dire poverty has so stunted the mind and diminished the wardrobe, that there is neither fitness nor choice for a public appearance of any kind! Yet, even with such, I have found that a simple service in the home of reading and explaining the Scriptures with prayer has been welcomed, and sometimes with an amount of gratitude touching to witness.

I think we have erred seriously in leaving such work as this too much to city missionaries, Scripture-readers, and Bible-women. There is needed here not only time and patience and deep Christian sympathy, but the superior tact, refinement, and information of cultured minds; the delicacy which will shrink from entering the poor man's home, otherwise than with the respect and consideration which we consider due by others to ourselves; the piety which has become our own by individual study, prayer, and conflict, and is kept up to a steady warmth by the ever conscious presence of Christ, and above all, we need some ability to bring that wonderful human life of Jesus to bear upon the depressed and tempted lives of those whom we seek to elevate.

In the course of many conversations with men who have been for years not only alienated from public worship, but living in the entire neglect both of the Bible and prayer, I have been deeply convinced of the inefficiency of public services, apart from close personal intercourse, to meet such a condition of spiritual torpor, and to unravel the mesh of practical and often speculative difficulties in which such men have entangled themselves; and only by such intercourse can we become fully alive to the very serious practical hindrances which beset the path of such men, not only when they begin to sail against the stream, but often all through their course.

No better sphere than this can a Christian have for the exercise of deep humility, sympathy, self-denial, and prayer. "This kind goeth not out but by prayer and fasting," and as to the time required, it may be very considerable even in the case of one individual; but though we may have to forego some comfortable hours at our own firesides, and endure much mental anxiety and some bodily fatigue, we have the deep rest of soul which is given to those who are doing the Lord's work in the Lord's own way; and in our measure we can enter into the spirit of that Divine sympathy which had compassion on the multitude because "they fainted," and were scattered abroad as sheep having no shepherd," and learn something of the meaning of those wonderful words, "My work is to do the will of Him that sent me, and to finish His work."

Mr. WILLIAM GREEN, of Nightingale-road, Clapton, having taken great interest for several years in what relates, both socially, politically, and religiously, to the working men, has arrived at the following definite conclusions as to the cause of their present alienation from religion and religious institutions:—

1st. I think we are reaping the results of past neglect. Our ministers and many religious people have simply looked upon man as a *religious* being, and have lost sight of the social and political in his nature; hence there has been comparatively little sympathy with him in those matters which are most tangible to his senses. The tendency, I think, has been either to *pauperise* or *patronise*, both of which are rightly detested by every intelligent working man. They can see through every mark that is put on to hide from them (whilst assuming equality) our own sense of superiority. We must realise more thoroughly the flesh-and-blood doctrine of our holy religion and of our common humanity. We have yet religiously to have to see, and not only to see, but *honestly* to recognise, the image of God beneath *fustian*, as well as beneath a black coat. This will be called a trite observation. So it is; but we have not acted upon it, either in our chapel accommodation or in our every-day intercourse with the working man. Many with whom I have conversed on this subject have repeatedly told me that they could not come, they had not decent clothes. I respect that feeling, for is it not true that if two men enter our places of worship, one clothed in purple and the other in very humble attire, the latter witnesses the fussy attention paid to his richer or better-clothed brother, whilst he is probably put in some back seat, or else requested to go in the gallery; that process, repeated once or twice, will breed in that man's mind a contempt both for religion and for the house of God. I think it has done this, and I ask my Christian brother of the middle class, whether he would go a second time to a place where he felt he was snubbed. That this state of things is better than it was, I believe; but we are reaping the fruits of the seed already sown. I do not plead for the abrogation of social distinctions, *except* in the house of God. In passing, I would just mention I do not think our present new edifices were ever intended or will ever draw the working man. Did we now, in our conscience, in erecting the last, spend one hour's deliberation for the convenience of the working man? Then, if not, why do we complain that they won't come?

2ndly. I would further add that I fear a serious cause of their want of sympathy with us arises from the position in which the ministry stand in their estimation. There has been too much of the priest in the pulpit, the man up there, whom they never see down here in their homely dwellings. If ministers themselves want to win back the sons of toil, they must begin to act toward them as a friend, through the trials and sorrows incident to their life and peculiar to their condition. But they very properly say, "We cannot do this, and give you the two good sermons you require." If so, should not he be content with one, to enable them heartily to accomplish the other object? Our ministers must assume a different position with regard to the artisan class. I think it would be well if they would take part now and then in their efforts to secure a more righteous position in the social and political scale. We never can neglect one part of man's nature without injuring the other. I think half-a-dozen conferences in the different centres of industry would be well; but in no case, I fear, would they be of value unless representative working men were present. I would strongly advise a repudiation by our friends

of your work, "The British Churches in Relation to the British People," where the subject is fully discussed.

"H.," who has read with great interest Mr. White's letter, and the various "notes and queries" upon this subject, writes:—

The deplorable facts of the case will no doubt be generally admitted. As to the causes there will be considerable difference of opinion, but to decide upon the best way to remedy the evils which exist will be the greatest difficulty; discussion upon the subject, however, cannot but be of service.

The Rev. C. Neville is, I think, right as to the State-Church being the great hindrance in the way of united effort; this idea has been pretty fully brought out in the articles which have lately appeared in your columns. Mr. Piddock's "reason," "that we do not retain our Sunday-schools to adult age," is, I fear, too generally true, and demands grave attention; his suggestion that one of the wants is "some means of improvement during the week evenings," is one with which I cordially agree.

In reply to "Inquirer," I think it will be found that the working classes in Scotland, as a rule, are more given to attend places of worship than their fellow-workmen in England. The former are trained to it; it is respectable to attend; young people are expected, as they approach maturity, to become communicants; but I regret to know that, in very many cases, when they cross the border they very readily fall into the habits of their neighbours.

Some time since I was a resident for about three years in the west of Cornwall, where I was often much struck with the very much larger proportion of working men attending places of worship there than is to be found with us in the north of England; there you are aware Wesleyanism prevails to a large extent, and lay agency is extensively made use of; and amongst the mining captains, miners, and others, are to be found men of considerable preaching ability. Has this lay element anything to do with the better state of things there?

"SUGGESTOR" is unable to recognise existing congregational organisations as efficient either for the working classes or those above them; his opinion being that all ecclesiastical systems which recognise the erection of spacious buildings and the setting apart of men as a professional class of teachers, are unscriptural and therefore unsuccessful. "Suggestor" goes on to say:—

The promise was that "The Saviour should see of the travail of his soul, and be satisfied." He directs His disciples to go into all the world and teach His doctrine, and this direction is indicative of Divine wisdom; but to say that God inspired men to teach that pulpit teaching is the proper method of converting the world, charges infinite wisdom with directing an organisation admirably fitted to prevent its accomplishment.

Scarcely a day passes but some one or other of the newspapers or periodicals, religious and secular, have to refer to ecclesiastical and religious subjects in a manner which goes to prove that true spiritual heartfelt religion has but a feeble hold upon large numbers of those who profess to be the disciples of Christ; and, taking the most favourable view possible of the present state of things amongst all professedly religious bodies, I cannot believe that the Saviour is satisfied with the plans which have been hitherto adopted for the spread of the Gospel of the grace of God.

I think there is a prior inquiry to that proposed by Mr. White, viz., Are the organisations hitherto adopted for the conversion of souls to Christ such as can be approved of by Him, or have they not failed because they are not in harmony with His directions?

BROMLEY CONGREGATIONAL MISSION CHURCH was opened for public worship on Wednesday last. The new building is erected on an eligible site in the main thoroughfare of the parish, near the railway-station of the Tilbury line. It is a substantial but elegant structure, capable of accommodating upwards of 700 hearers, and has cost in its erection upwards of 3,000l. The seats are in the approved modern style. Amongst the ministers present in the afternoon, on the occasion of the first service, were—the Rev. Dr. George Smith, the Rev. J. Kennedy, M.A., the Rev. T. J. Temple, the Rev. J. Beighton, the Rev. J. Bainton, the Rev. J. C. Cane, the Rev. J. K. Forbes, the Rev. H. E. Arkell, and the Rev. B. Preece. Several of the committee under whose direction the chapel had been built, were also present, amongst whom were Mr. Radford, Mr. Topliss, Mr. Roope, Mr. Hughes, and Mr. E. Walker. The Rev. Thomas Binney delivered with great energy and inimitable pathos and impressive sermon upon some of the points on which the transfiguration of our Lord throws light; and at the close of the sermon the Rev. Dr. George Smith made a statement as to the position of the undertaking. He said:—"This chapel in which we are now assembled has been erected by friends connected with my own congregation, who felt that they ought to do something in the work of chapel extension. We purchased the land on which this place is built, with an adjoining piece of freehold land for schoolrooms, for the sum of 550l. This has been conveyed in trust for the benefit of the public. We wish it to be distinctly understood that we have paid this money for the land; for a report has gone forth in Bromley that the land was given to us. The cost of the undertaking has amounted to 3,121l., and towards this sum 2,047l. have been collected. We have been greatly assisted and encouraged by Mr. Samuel Morley, who has contributed 500l., and by the London Chapel-building Society, who have given 250l., and lent the sum of 250l. without interest. I may say that while the chapel has been erected under the direction of a committee connected with my own church, I have received kind and efficient assistance." A collection amounting to 14l. was then made, after which the Rev. Thomas Binney pronounced the benediction, and the friends adjourned to George-street schoolrooms, where an excellent

tea had been provided, partly through the liberality of the friends in Bromley. At its close the Rev. Dr. Smith, amid loud cheers, addressed the meeting. A cordial vote of thanks was accorded to the friends in Bromley for the kindness they have displayed, and then the meeting adjourned to the new chapel to hear a sermon by the Rev. Newman Hall, LL.B. The opening services were continued on the following Sunday, when sermons were preached by the Rev. Dr. Halley and the Rev. Dr. Smith. The congregations were large, and the collections at all the services amounted to about 50l.

(Continued on page 920.)

Postscript.

Wednesday, Nov. 14, 1866.

APPEARANCE OF METEORS.—The remarkable clearness of the atmosphere very early this morning was singularly favourable for astronomical observations, and the great periodical appearance of meteors or shooting stars which was to recur between the hours of one o'clock and sunrise, was witnessed in the metropolis under very favourable conditions. Great numbers of people were abroad in the streets looking for the phenomenon, and at some points, notably on the bridges and in Trafalgar-square, crowds of persons assembled, all of whom were star-gazing. The heavens were deeply blue, and the stars very bright. Almost directly after one o'clock a.m., the sky was first occasionally, then frequently, and soon constantly, streaked with the trains of the countless stars which shot across the heavens. This extraordinary meteoric display occurs once in thirty-three years, and is, of course, looked forward to by scientific men with great interest.

THE CONSCIENCE CLAUSE.—A deputation, appointed at a meeting recently held in the chapter-house of York Cathedral, waited upon the Earl of Derby at the official residence of the First Lord of the Treasury in Downing-street, yesterday afternoon, for the purpose of advancing their views on the conscience clause. The deputation originally appointed consisted of the Hon. and Very Rev. the Dean of York, Archdeacons Denison and Churton, Canon Trevor, Mr. J. G. Hubbard, M.P.; Mr. Beresford Hope, M.P.; Mr. Lowther, M.P.; Mr. Powell, M.P.; and Colonel Akroyd, M.P., with power to add to their number. Of these several were unable to be present. Mr. Hubbard, M.P., who introduced the deputation, read letters of apology from the Dean of York and others, and stated that the Archbishop of Canterbury, the Duke of Marlborough, Earl Beauchamp, and others, were prevented from attending. Mr. Hubbard, M.P.; Mr. Beresford Hope, M.P.; the Archdeacon of Taunton, the Rev. A. Wilson (secretary of the National Society), Dr. Irons, Dr. Biber, Mr. R. Gregory, Mr. W. Mayo, and others, addressed the Prime Minister. The noble earl, without giving any pledge, remarked that to push the conscience clause to the extent of making education quite secular, and entirely to exclude religion, would go further than was right or was intended. The question was a very difficult one, and he felt the discussion he had had with the deputation had increased rather than lessened the difficulty of attempting a solution of it. He emphatically condemned any education without religion, which he said was not sanctioned by Parliament. He wished he could see his way to a settlement, and he promised to give the question his serious attention. The deputation thanked his lordship and withdrew.

The London correspondent of the *Manchester Guardian* says that Lord Cranworth has been invited to act as President of the new Commission on International Rights, and that he has conditionally agreed to do so. We are enabled to confirm this information.

The *Bristol Times and Mirror* says that Bishop Ellicott is holding conferences of the clergy and laity in the different rural deaneries of his diocese on the leading questions of the day. Meetings have been held at Pucklechurch, and at Malmesbury and Chippenham, all of which have been very numerously attended by the clergy and leading laity of the neighbourhood. The proceedings were private, but it is understood that, with reference to Ritualism, it was the prevailing opinion that the salutary action of Convocation was by no means exhausted. Parliamentary interference was strongly and almost universally deprecated.

The Belgian Chambers were opened yesterday by the King in person. His Majesty, in his speech on the occasion, alluded to the late war, and promised that Belgium's neutrality should continue to be loyally observed. He mentioned several bills which are to be introduced, and then spoke in a very complimentary manner of the recent Tir National and the visit of the English riflemen.

MARK-LANE.—THIS DAY.

Coastwise and by land carriage the quantity of wheat received fresh up to our market to-day from Essex and Kent was only moderate, and in but middling condition. As regards fine parcels, the trade ruled firm, and Monday's advance was well supported, but for inferior qualities the demand was inactive. In foreign wheat the transactions were to a fair extent, at fully late quotations. The show of samples was tolerably good. A fair average business was passing in floating cargoes of grain, on former terms. Fine barley was scarce, and quite as dear as on Monday.

ARRIVALS THIS WEEK.				
	Wheat.	Barley.	Malt.	Oats.
English and Scotch	950	1,100	720	—
Irish	—	—	—	65
Foreign	4,860	5,120	—	2,780
				9,180 stls.
				2,260 bls.

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TO CORRESPONDENTS.

“W. G. Ward.”—His letter is crowded out this week.

“G. G.”—Our space is exhausted.

The Nonconformist.

WEDNESDAY, NOVEMBER 14, 1866.

SUMMARY.

THE Lord Mayor's banquet—so enticing in the programme, so badly served in reality—was of course attended by the heads of the Tory Government, who were exceedingly well received by the City magnates. Lord Derby responded to their good wishes by a speech, felicitous as Lord Palmerston's post-prandial addresses, but with far more of finish and meaning. His lordship had nothing to say about the policy of the Government, but General Peel pleaded for army organisation and Sir John Pakington for naval supremacy with a heartiness that must have given the Chancellor of the Exchequer a cold shudder. The Prime Minister rather went out of his way to speak in friendly and flattering terms of the United States, and expressed the hope, amid cordial cheers, that the outstanding differences between the two countries would be speedily and amicably adjusted. The new commission to inquire into the state of international law is, indeed, now being organised under Lord Cranworth, and it is probable that our Government will lend a favourable ear to Mr. Seward's request, should it be renewed, to submit the Alabama claims to arbitration.

Though Lord Derby and his colleagues manage to keep their own counsel as to their future policy, they are making changes in the personnel of the law appointments of the Crown with a zeal worthy of ardent reformers. Tory lawyers have waited long, but their harvest has at length come. Nearly every week brings news of some fresh adjustment or new promotion, either in London or Dublin. It would be difficult to say who at the present moment is the Attorney or Solicitor-General of the Government; both the lawyers whose names figure on the official list a week or two since being apparently destined for the Bench. Even Lord Chelmsford, whose tenacious hold of office is excused by the rareness of his opportunities, is said to be ready to take a permanent judgeship, and leave the woolsack open to Sir Hugh Cairns, and report says that Mr. Karlake will become one of the law officers of the Crown. The Tory lawyers are making hay while the sun shines, and these sweeping changes do not augur much stability to the new Government.

Those persons whom business or inclination led abroad at the small hours of this morning had the opportunity of witnessing a rare and brilliant spectacle. For two or three hours after midnight there was a continuous display of celestial fireworks, as predicted by astronomers, and the Great Bear appeared on that occasion a storehouse of rockets and Roman candles, which darted from east to west with inconceivable rapidity, leaving trains of fire to mark their pathway, and often illuminating the whole heavens. With the most rigid punctuality, the forecasts of our astronomers have been fulfilled, and it requires but little imagination to conceive of the grandeur of Nature's operations on such occasions when the approach of our globe towards the planes of these small bodies—the fragments, possibly, of asteroids and planets—counteracts the attraction of the sun, and brings them with explosive force into contact with our atmosphere. At times early this morning scores of these

erratic and suicidal meteors were simultaneously visible in the clear vault of heaven, perhaps not more than fifty or a hundred miles from the earth's surface.

A telegram from the Governor-General of India announces—we wish the statement were more distinct—that “distress in Orissa is believed to be diminishing,” and that the harvest prospects are “very good.” The actual story of this tremendous calamity has yet to be told; if, indeed there are Europeans to collect and publish the facts. A friend has, however, favoured us with an extract from a letter received as late as Monday from one of the missionaries in Orissa—a noble band of men who have been at their post when the Crown officials have neglected their duty. “At the lowest calculation,” says the writer, “I should fear that one-fourth of the people have already perished.” That one fourth includes without doubt hundreds of thousands of people who have actually died of starvation, in the teeth of repeated warnings given to the Government, that such a calamity was impending, and this is the sober statement, not of mere hearsay, but of an actual eye-witness of the horrors of that awful famine.

A correspondent of the *Times* in the Roman States throw a curious light on the publication of the recent Allocution of Pius IX. That document, which is described as a “deliberate defiance to Italy at the moment when she was anxiously drawing near in hope for the kiss of peace,” is said to have been prepared months ago, and to have been launched at last at the instigation of the Jesuits, who were enraged not only at the eagerness of the clergy of Venetia to welcome the King of Italy, but at the threatened loss in the province of “their vast properties and mighty establishments” which are now doomed on the introduction of the Roman law. “The Pope,” we are told, “hesitated and wavered to the last. Three times the text was modified when already in type, and at the last moment he inserted with his own hand the one softening passage about the pleasure he would feel again to receive back alive his lost children.” The Papal denunciation has “render the situation very critical.” Every week the French troops are leaving in detachments, and “moderate men, who have hitherto been confident of their influence to keep the populace within bounds, are now shaking their heads gravely at the irritation fomented by the provoking language spoken by the Pope.” Pius IX. is stated seriously to contemplate withdrawal from the Eternal City, and according to the Florence journals, the ecclesiastical authorities at Malta have been semi-officially informed that his Holiness, if obliged to depart, will seek an asylum in that island.

As was all along expected, the Porte, able to pour any number of troops into Crete, has at length suppressed the insurrection in that island. Nearly all the insurgent chiefs have made their submission, and their Greek allies have been allowed quietly to leave the island. Mustapha Pasha has proclaimed a general amnesty, and is invested with full powers to make ample concessions to the Christian population, which, if they had been made at the proper time, would have prevented all the bloodshed which has ensued. Thus for the present ends one phase of the Eastern question. Another knotty difficulty has been solved by the formal recognition of the Prince of Hohenzollern as Hospodar of the Principalities, not only by the Porte, but by the Russian Government. But so great is the fear that the Eastern question will be reopened next year, that the Austrian official journals, contrary to their usual habit, recommend the Sultan to grant such large concessions to his Christian subjects as will make the several outlying provinces to a great extent independent of the Divan at Constantinople, and thus prepare by degrees for a European change which even Austrian statesmen now regard as inevitable.

INCREASE OF ARMAMENTS.

WHEN the peace between Prussia and Austria was signed at Prague, we in common, we believe, with a large majority of our countrymen, hailed with joy the seeming prospect of a durable European peace, and an eventual, and not very far distant, reduction of armaments. Italy fully constituted by the rendition of Venetia, and North Germany raised to unity under the auspices of Prussia, appeared to leave in suspense no great Continental question, at least, of present urgent importance. Few persons, we venture to say, saw in the settlement between the two great German Powers, the germs of a new period of international jealousies, suspicions and uncertainties, or a necessity for every nation in Europe being armed to the teeth in order to be prepared for the next great war.

Some considerable change of military organisation in all the larger States we did anticipate; for the campaign of a few days in Bohemia had brought out so vividly and impressively the immense superiority of the Prussian system, both as it respects elasticity and solidity, that, in presence of it, we could not suppose that the Governments of the leading Powers would be content to construct their armies on principles that had been rendered obsolete. But inasmuch as Prussia had reared her system upon a basis which was economical as well as effective, the underlying purpose of which was defensive rather than offensive, we were simple enough to look forward to a time when by an application of that system, modified to suit the different circumstances and habits of the English people, we should possess an army of defence, much less costly, and at the same time, much more worthy of reliance, than we have at the present moment.

Our hopes, however, it would seem, are destined to utter disappointment—indeed, they always are in relation to this matter. The War Office and the Horse-Guards between them have always a plausible case for the increase of expenditure. About this time of the year, when the Army Estimates are framed, and submitted to the Cabinet, we have generally noticed quite a mysterious explosion of alarming rumours. They come in as regularly as the November meteors, and they are fully as obscure in their origin. They serve, however, an important purpose. They excite a feverish anxiety about the sufficiency of our home defences. They dazzle man's eyes with remote possibilities—and they are supposed to make out a case for larger outlay on our military establishments. Paris is as often as not the source to which these disturbing rumours may be traced—and these are usually followed by some Imperial project either of administration or diplomacy. Paris observes what is going on at St. Petersburg, and St. Petersburg listens to what is said at Paris. Each is supposed to suspect the other of exercising ascendant influence over Continental affairs—and, turning that popular hypothesis, whether well or ill-founded, to immediate practical account, both are ready enough to add something to the weight of their respective armaments, and to the burdens of their respective peoples.

Unfortunately, our insular position, and our policy of non-intervention, do but little to protect us from the troubling effects of these meteoric rumours. If anything, we suffer from them proportionably more than our neighbours. For we have what we call “a first line of defence” in the navy, and our Admiralty are never so happy as when they can show a good pretext for spending more money. Englishmen are easily persuaded that they cannot do a more patriotic thing, nor, in the long run, a more economical thing, than keep afloat a fleet capable of meeting and blowing out of the water, any two fleets that can be brought against it. They do not readily perceive that the more thoughtless and lavish their outlay, the less they get, as a return, in good ships—seeing that high estimates beget extravagance, and extravagance is apt to run into jobbery. They will hardly be surprised, therefore, to hear that, after an expenditure of a hundred millions sterling during the last ten years upon our first line of defence, Sir John Pakington will require a somewhat heavier sum than usual this year, to put it into decent order.

Moreover, unless we are misinformed, the second line of defence, the army, is marvellously untrustworthy as it stands. Nobody that we are aware of is meditating an assault upon us, but we must do as our neighbours do, of course. A few years since we added 150,000 volunteers to our means of self-protection, and prided ourselves on possessing an efficient army of reserve. Some of us, indeed, were foolishly sanguine enough to hope that we should be thereby relieved from a fair measure at least of the cost of our regular army. But never was there a more egregious miscalculation. Not a man less was required, whether in the line or the militia. Do what we will, we find expenses increase, while efficiency is said to diminish. We have had a Recruiting Commission, which has reported discouragingly as to the future of the army. So, we suppose, we shall have an entire reorganisation, or, at any rate, a semblance of it, for the purpose of obtaining, amongst other things, another more numerous and more costly army of reserve. It is with this view, we should imagine, that General Peel has framed the Army Estimates for 1867-68, on a scale which will considerably exceed those of 1866-67, and has, we believe, obtained the sanction of a majority of the Cabinet to the increase. No doubt the present House of Commons will support the right hon. gentleman in his intentions, especially as, being partly experimental, they will admit of expansion in future years.

The signs of the times just now are not propi-

tious, and among the worst of them is, the facility with which the well-to-do classes are persuaded to gulp down the most miserable *canards*, and then to pay for them. Suppose it were true—and it is likely enough—that France and Prussia, or France and Russia, are manœuvring for the position of political supremacy on the Continent, and are about to try the patience of their respective populations by larger conscriptions and heavier taxation than ever, why should we imitate them in their folly? Is there amongst us a single man retaining his reason, who seriously doubts the ability of Great Britain to protect herself against all comers, or who can see any probability of a buccaneering expedition to our shores? Is there one who believes that if our present annual expenditure upon the army be insufficient, as an assurance against lawless attacks, any amount of annual premium to the War Office will be enough. Ought the House of Commons to consent to any increase of outlay on the army while the relation of the Horse Guards to the Cabinet, and ultimately to the nation, is in its present anomalous and unsatisfactory condition? These, however, are vain questions. We do but beat the air. The middle-classes have lost their old spirit. They are only able, now-a-days, to “grin, and bear it.”

THE CONVICT FENIANS IN CANADA.

CANADA, unfortunately, is once more in a position of difficulty, if not of danger. Two of the Fenian prisoners taken during the late raid across the border, have been tried, convicted, and sentenced to be hanged. The Canadians are extremely eager to see the sentence carried into effect. We have no right to be surprised at this. They have suffered and, they still suffer, immense inconvenience (to give it the mildest term) from their exposure to Fenian incursions. Here is a declared and a numerous enemy on the other side of their frontier, who have no responsible government, no cause for war, no purpose but that of vindictive hate, not against Canada, but against England. They cannot be negotiated with—they cannot be approached diplomatically—they are the subjects of a Power with which the Canadians are at peace, and yet they never cease to threaten an irruption into the colony, for the mixed purpose of plunder and vengeance. What is to be done with them? On the United States side of the border, they are safe, to organise, to plot, to drill and arm themselves, to purchase and store munitions of war, and to fulminate menaces as to what they are going to do. The consequences to Canada are most serious. She is put to the expense of large and costly military precautions, and her industry is sorely taxed to supply men for guarding the weak places of her frontiers. No wonder that her people are incensed, and that men taken in the act of carrying on war within her borders, or rather marauding, should be looked upon as felons, and dealt with as such. No two opinions can well be formed of the demerits of such as may have been convicted of this order of crime.

Mr. Seward, however, the Secretary of State at Washington, has forwarded to Sir Frederick Bruce a despatch in which, partly by remonstrance, partly by covert menace, he interposes to prevent the execution of the two convicts above alluded to. Respecting one of them, a priest, there is perhaps a peg on which to hang a doubt of his guilt—with regard to the other not a misgiving can exist. In reference to Mr. Seward's observation about political crimes, and about the lectures addressed to the United States on the virtue of clemency, the *Pall Mall Gazette* truly and forcibly says, “As to the offence itself of the raiders, it bears simply no comparison at all with the case of the Southerners. They fought, legally or illegally, under the ostensible authority of their State Legislatures. The Fenians were mere pirates. They were not only not authorised by anything claiming to be an established Government, but they were treated as criminals by the Government of the United States itself. The Southerners fought on their own ground for what they—rightly or wrongly—alleged to be their legal rights. The Fenians invaded a foreign country, where it was not suggested that they had or could have any legal rights at all.”

Still, on other grounds than that of dislike to capital punishment as such, we must express our hope that Lord Carnarvon—for we can hardly doubt that he has been consulted—may have recommended and authorised a commutation of the sentences, expressly in deference to the wish of the American Government. A great deal may be said, and said truly, about the indecorum of the interposition, and about the general impolicy of allowing foreign meddling

with matters of purely domestic administration. But in all human relations, and especially in international relations, there is a time to be flexible, and a time to be stiff. Just now, it seems to us that it would be graceful in Canada to yield the point. She has not been altogether guiltless of provocation to her neighbour. In the matter of the St. Alban's raid, carried into the States from her territory, she did not bear herself to advantage. She may complain, and perhaps with reason, that if the United States Executive had duly put in force her municipal laws against the Fenians who committed an overt breach of neutrality, there would have been no raid into the colony, and no bloodshed. But she ought to remember that she had previously laid herself open to a similar accusation. She owed, however, her prompt deliverance from the danger which threatened her to the loyal interposition of President Johnson. That he has subsequently undone in part the service he then rendered is no doubt matter for regret and reproach—but it should be borne in mind that he was under strong temptation to retrieve by leniency the votes of the section which he then lost by vigour. The two countries, however, England and America, are on the eve of submitting to a Joint Commission a revision of their neutrality laws with a view to amendment. There are grounds for hope that mutual claims may be arranged to the satisfaction of both nations, and should such be the happy result, there can be little doubt that it would operate far more powerfully to protect the Canadians against Fenian incursions, than any terror which the execution of these convicts might strike into Fenian minds. It would be a great mistake in policy to irritate the Americans just at this moment by an act of needless severity. A commutation of the sentence of death in the present case need not be suffered to create a precedent. Mercy is sometimes more potent in preventing the growth of mischief than strict justice—and it is occasionally wiser to yield to intercession, than to resent its being urged on an inconvenient occasion, and in a somewhat ungracious tone.

IS ENGLAND ON THE DECLINE?

A QUESTION, it may be said, more fit for discussion in a debating society, or in an elaborate essay, than for an ephemeral newspaper article. Yet it is a topic that of late years must have engaged the attention of thoughtful men and true patriots, who can hardly fail to have been troubled with a latent fear that, while “the mother of nations” is seeing her daughters in the West and the South exhibiting all the signs of vitality, growth, and prosperity, she herself is exhibiting many of those signs of weakness and infirmity which usually precede decay.

If the material interests of the country are alone taken into account, there is not much ground for misgiving. Statistics overwhelm us with evidence of national prosperity; and it may be true, though with some considerable abatement, as the Earl of Derby complacently said in his Guildhall speech, “that, notwithstanding the monetary pressure which we have endured, notwithstanding the disasters and calamities which have brought distress on many and ruin on some, yet the public credit stands unimpaired; yet the revenue maintains itself; yet the commerce of this country never, to his knowledge, was on a better, a sounder, or a healthier foundation.” His lordship, perhaps, takes too sanguine a view of the state of the nation, makes too little of the commercial disasters of the present year, not yet, we fear, terminated; and places commercial credit at a higher elevation than most City men would be disposed to recognise as accordant with facts. But London is still the commercial capital of the world; the Board of Trade Returns indicate no material restriction of our exports, greater than those of any other country in the world; wealth continues to accumulate, real property steadily to increase in value; public works were never prosecuted on a more gigantic scale; the mineral resources of England, if not inexhaustible, can hardly be measured; and the material circumstances of a great portion of our population are better than ever. Moreover, while other nations of Europe have been engaged in war, or disturbed by war's alarms, England has enjoyed profound peace, has rarely been less entangled in Continental politics, or less disturbed by external quarrels.

This is the bright side of the picture—the sunny aspect which a superficial view of our national position discloses to our gaze. It is only when we endeavour to pierce the external crust of our material life, and inspect the secret springs which regulate its tone and action, that there appears reasonable ground for anxiety and distrust. Much might be said of the failure in many important respects of our Exe-

cutive Government as a means of subserving its professed objects, of the maximum of expenditure with a minimum of results, of lavish outlay and inefficient armaments, of the expansion of administrative departments without any increase of service of the pauperism and squalor of our large towns with which every Government is bewildered, of the stolid apathy, degradation, and unimproving character of our peasantry, the utter inability to cope with the Irish difficulty, and the break-down of our system of popular education. But in constitutional countries, the Government is only the reflex of the people; and if the Executive is weak and purposeless, extravagant in expenditure but corrupt in administration, we must look for the causes of its inefficiency among the classes on whom it rests.

It is amongst these sections of the community—the sources of political power—that the virility, manliness, and patriotism of which Englishmen are wont to boast, are so seriously wanting. The rapid increase of wealth has engendered luxurious habits, an apathy of public spirit, and a laxity of principle to which our organised Christian institutions offer but feeble resistance. The widespread spirit of speculation has lowered the tone of commercial morality, and in their haste to be rich our middle classes have accepted maxims of mercantile life which have engendered wholesale joint-stock swindles, and made success the goal of their ambition. It is only amongst a community thus emasculated that an Eyre fresh from his Jamaica *battue* could be hailed as a hero, mere brute force become elevated into an exalted virtue, and the childish trumpery of Ritualism be accepted as a substitute for religion—that Australian nabobs could buy their way into the Legislature, wholesale electoral corruption come to be regarded as a venial offence, and crooked transactions in joint-stock enterprises condoned in euphonious phrases. It would take far more space than we can command barely even to specify the various forms in which the lax morality of English life finds expression. Perhaps the most painful feature of the whole case is the condition of Young England, amongst whom politics are for the most part voted a bore, generous sympathy with the oppressed maudlin sentimentality, and success the sole test of statesmanship. Do not the instincts of every man of right feeling revolt with shame and disgust from the revelation just made of the Toryism and insolence of the undergraduates at Oxford, who last week adopted at their “Union” a resolution that Mr. Bright “is a reproach to the country which gave him birth”? This is no boyish freak—the young men who have thus denounced a leading statesman, who has assisted in passing some of the greatest and most beneficent measures of the age being our rulers *in posse*, hereditary and otherwise. If such are the fruits of professorial teaching in our foremost seat of learning, it is high time that Oxford University—the nursery of statesmanship, as it is declared—should be thrown open to the nation at large. When our young patricians with their natural tendency to liberal sentiments and to theoretic justice are thus debauched, and begin life with the decrepid Tory beliefs with which their fathers left off, we may well feel anxious for the future of England.

It may have been the contemplation of such phenomena of our social life that induced a leading publicist, of high authority in the political world, lately to declare his belief that the greatness of England had reached its zenith, and that America, rather than Great Britain, would be the great exponent of the principles of freedom and Protestantism in the coming age. We have more hope of our country. The present decay of public spirit and principle is, in our view, the sign of impending changes in our institutions which will ultimately improve the whole tone of society. Political life will gain incalculably by the infusion of new blood into our constitution, and by the beneficial legislation which must sooner or later follow. It will soon be generally acknowledged that a State Church is not merely the great obstacle to the spread of vital Christianity, but the grand hindrance to popular education and university efficiency. Even the perennial and injurious conflicts between capital and labour are paving the way for the introduction of the co-operative principle into our trade relations. We are passing through a transition state rather than falling into decrepitude; and we would fain hope that amid the social, political, and religious conflict which has already commenced amongst us, England will regain that healthy spirit, that higher tone of public feeling, that manliness of virtue, and that firmer faith in spiritual truth, which is the best antidote against decay and the true source of national greatness.

RUMOUR.

THAT most unsubstantial, yet restless and potent element in human speech! It is "the great myth," as the expression of Sophocles may be literally rendered. Mysterious in its origin, vague often in its utterance, it spreads with its alarming, or exciting, or piquant news, through all the ordinary channels of communication. Were it wanting, our social conversation would lose much of its vivacity and fertility, our newspapers would grow dull from the absence of startling *on dits*, and there would fail largely the motives for those swayings and surging in political and commercial circles which so often baffle the prescience of our secular prophets; but probably we should be the gainers in veracity, simplicity, charity, in the calmer and more natural growth of public opinion; and in freedom from the panics which are so often fraught with wide disaster.

From the confused babble of the multitude rumour rises into more or less distinct utterance, and no one knows how the busy discordant tongues of men came to unite in its common expression. Often it seems as if it were the strange result produced by the blending of all the diverse voices. To trace a rumour to its origin is a task which would exhaust the skill and energy of the whole detective police of Europe, even if each of its members were equal to that ubiquitous type to which Mr. Dickens has introduced us in *Bleak House*. Everybody helps to fashion, or at least to propagate, an unauthorised story, but nobody acknowledges himself responsible for its birth. It is an unhappy foundling, and is passed from one patron to another, receiving ordinarily a fragment of dress from each. And this growth of rumour, by the addition of details, constitutes in a large measure the difficulty of tracing it. For it receives such alterations in the process of dissemination that at each earlier stage in its development, its later forms may be honestly disowned. Like some of the marvellous telegrams we now and then hear of, it becomes amplified and changed beyond recognition. The old story of the man who vomited three black crows can be paralleled by almost everybody from his own experience. There is a happy freedom felt from conscientious scruples by people when dealing with the minutiae of a matter, and so individual taste is allowed to touch them up at its will. Thus, while there is an oracle-like lack of testing circumstantiality as to place and time, there are generally floating about very varied versions of other details not so important. The multitude of those concerned in the circulation of a story, is, however, the greatest difficulty in the way of ascertaining its source. Every person who hears it becomes a centre of propagation, and thus, in a very short time, hundreds and thousands become possessed of it, the rate at which it spreads ever increasing, being in direct ratio with the number of those made acquainted with it.

There is a wondrous vitality in rumour. Like a river, if you turn it from one course it will make another. It seems to breed a new being from its very decay, like the fabled Phoenix, which Clemens Romanus employs so gravely as a type of the Christian resurrection. The large class of idlers who are ever ready to hear or tell of some new thing, are not likely to allow a startling bit of gossip, a private telegram conveyed by privileged wires, to lose the advantage of their confidential publication. The denial of a statement, too, will generally render its original assertion only the more emphatic and frequent in its repetition, by way of demonstrating their veracity and the correctness of their information—familiarity with an assertion supplying with many people the lack of evidence and leading them to regard it as generally admitted. Hardly any rumour, moreover, fails to be welcomed by some, and those whose interests or wishes it sub-serves will not cease to continue repeating it should others grow weary or ashamed of circulating it. From the tradesman who readily listens to the report that a competitor in business has compounded with his creditors, to the lover who perceives with unquestioning belief the assurance that his rival has a cork leg, there is manifested a disposition to put full faith in any story to the detriment of an opponent, and a promptitude to spread it from a satisfactory sense of duty to the public.

There are, however, rumours which do not originate with or depend merely upon the talkative, or the wisecracks, or those selfishly interested. Rumour heralds most of the facts of history. A murmur, increasing in distinctness, rolls its wave of sound before the rise of every great tide in human life. The causes of national movements being in the

peoples, there cannot but be some signs of the gathering of those forces which impel them. And even in the case of matters special and not general, such as the affairs of courts, a substantially correct idea of them ordinarily prevails, being obtained from unauthorised, yet, by position, well-informed parties. Again, the opinions of those to whom has been given the keen and accurate perception which enables them to read the signs of the times, the sound surmises of wide observation, are frequently repeated as statements of actual facts. Rumours originating from sources such as these serve often good purposes. They prepare, forewarn, and consequently lead men to the adoption of measures suitable to the impending changes. Politics becomes philosophy when it is distinguished by a wise forecasting of the future, and does not simply deal in shifts to meet present emergencies.

The effects of rumour are, however, evil enough in many cases. False statements help frequently to fulfil themselves. Thus the report of a man's insolvency has produced such a pressure upon him as to compel suspension, whereas in the ordinary course of things he would have continued able to meet all his engagements. Ill-omened rumour comes like the chattering Harpy Celeno to vex us when we would rest, to prophesy of famine when we would feast. Neither are rumours of this class wholly false. Frequently they arise from mistakes, and hasty conclusions founded upon them. There are those who are over ready to know, always prying into the affairs of others; and a very slight basis of fact serves for such to rear upon it a vast superstructure of guesses and fancies. It is the reports set afloat by persons of this character, who are not conscious of any intention to harm others, nor of uttering any measure of falsehood, which are the most injurious. For a partial truth with a blending of untruth is "harder for to fight," as Tennyson's Grandmother tells us, than a thorough-paced lie. Your qualified admission of a part of the story will generally lead the hasty and often uncharitable jury of the public, unskilled as it is in making delicate analyses of moral evidence, to pronounce you guilty of all. It is to be apprehended, however, that the wilful suppression of the truth, the intentional circulation of falsehood, is but too common. "Viperous slander," to employ Shakespeare's epithet, darts out its envenomed sting at public institutions, and individual character, and there is but too much disposition to be fascinated by its play. There is need for the cultivation in many social circles of a larger measure of generous confidence, unsuspecting trust, and manly honesty.

With further facilities for the running to and fro of knowledge, with the multiplication of cheap daily papers, the laying of telegraphic cables, the opening of new lines of railway, and the increase of social intercourse, rumours will be also able to spread more easily. It behoves all, therefore, but especially those having control over the public sources of information, to carefully weigh the probability of every statement before giving it currency, and above all to be slow to make announcements detrimental to the interests or reputation of others. On the other hand, there may be a wholesome diffusion of those anticipations which are founded upon careful observations and well-drawn inferences, and of those convictions which sometimes spread through masses of men like a common inspiration, and whose utterance leads to mutual counsel and concerted action. The circulation of such rumours is a benefit and not an evil.

RELIGIOUS INTELLIGENCE.

(Continued from page 917.)

TONBRIDGE CHAPEL, EUSTON-ROAD.—Mr. George Macdonald, author of "David Elginbrod," "Annals of a Quiet Neighbourhood," &c., is announced to preach at this place next Sunday morning.

BUCKINGHAM CHAPEL, PIMLICO.—On Tuesday evening, the 30th ult., a tea and public meeting was held as the *finale* of the reopening services. Owing to the lack of schoolrooms, the chapel had to be used for both purposes, but the improved arrangements are in every respect commodious. The tea was given by ladies of the church and congregation. Daniel Pratt, Esq., occupied the chair at the public meeting, and gave a most humorous and stirring address, which he concluded by adding a further donation of 5*l*. The treasurer, Mr. James Parker, then read the balance-sheet, which showed the entire outlay in the renovation to have been 560*l*., that towards this 229*l*. 7*s*. 6*d*. had been received, leaving 330*l*. 12*s*. 6*d*. yet to be raised. Towards this there were outstanding promises for 92*l*., and the London Congregational Chapel-building Society had granted a loan of 150*l*., without interest, for eighteen months. The Revs. R. Ferguson, LL.D., Andrew Mearns, and W. H. Jellie (the pastor), addressed the meeting, and the engagements of a pleasant evening concluded leaving impressions of the happiest kind on all.

ISLINGTON.—RIVER-STREET.—The ninth anniversary of the settlement of the pastor, the Rev. Charles Brake, at Islington Congregational Church, River-street, Essex-road, was observed on Sunday, Oct. 28. The sermon in the morning was preached by the Rev. H. B. Ingram, of Wardour Chapel, Soho; that in the evening by the Rev. Job Marchant, of Esher-street Chapel, Kennington-lane. The church was well filled, and the collections the largest yet made. On the Tuesday following a tea and public meeting was held. 300 persons sat down to tea in the school-room. The public meeting was held in the church, which was well filled with friends. In the unavoidable absence of D. Pratt, Esq., who was to have taken the chair, it was occupied by the senior deacon, Mr. Henry Jones, who, in the course of the evening, in the name of the members of the church and congregation, presented the pastor with a purse of seventy sovereigns, as a memento of their gratitude for his unremitting and self-denying labours among them; the noble part he had taken in the erection of their new house of prayer, having collected and given 500*l*. out of the 2,050*l*. which had just been paid off the debt; the kindness evinced in his pastoral visits; and, above all, his faithful and acceptable ministration of the Word of God. During nine years, 353 persons had been admitted into the fellowship of the church, by far the larger part of whom were gathered from the world. Addresses were delivered by the Revs. A. H. New, Barnsbury Chapel; J. Marchant, Kennington; T. Lessey, Arundel-square; W. Haigh, and the pastor, Charles Brake.

COMMERCIAL-ROAD CHAPEL.—Thanksgiving services in connection with the payment of the debt upon Commercial-road Chapel, Commercial-road East, were held on Sunday, October 28, when the Rev. Jabez Burns, D.D., preached in the morning, and the pastor, the Rev. Thomas Goadby, B.A., in the evening. On the following Tuesday, October 30, a tea and public meeting was held. The school-room over the chapel was decorated with festoons, banners, and appropriate mottoes. About 200 took tea. At the meeting afterwards the chair was taken by George Gowland, Esq. After praise and prayer, the Rev. T. Goadby stated the special object of the meeting—thanksgiving to God for the removal of the encumbrance of debt. He also gave a brief history of the church, which had now reached its 209th historical year—mythically it was much older—and its forty-fifth anniversary within those walls, though not exactly under that roof. The church had moved about from Tower-hill to Commercial-road, and had worshipped in six different houses of prayer. The debt of 800*l*., which remained three years ago, was divided into two portions, Mr. Goadby undertaking the responsibility of collecting 300*l*. if the people would raise 500*l*. among themselves. After patient and continuous effort, this plan had succeeded. The chairman congratulated the church and its pastor upon the accomplishment of their task, and gave some friendly suggestions as to the future, and kind and congratulatory speeches, full of wise and earnest counsels, were also delivered by Revs. J. Harcourt, C. Stovel, J. Clifford, LL.B., E. Price, J. S. Stanion.

CRANBROOK.—Interesting services were held at Cranford, Middlesex, on Thursday week, in connection with the opening of the new Baptist chapel. The Rev. W. G. Lewis, of Bayswater, preached two powerful sermons—in the afternoon from Exodus xxv. 22, and in the evening from Mark vii. 24. The Revs. T. G. Atkinson, E. E. Fisk, of Pastors' College, and Mr. Hawkins, of London, took part in the proceedings. Over 200 friends partook of tea between the services. The place was well filled, and the collections amounted to about 10*l*. About eight years ago a few members of an adjoining church residing in the village commenced holding Sunday-evening services in one of the cottages, but as their number increased they hired a larger cottage, which they converted into a mission-room, where, on December 18, 1865, they formed themselves into a separate church. They then commenced both morning and evening services. Previous to this they had begun a Sabbath-school, which now numbers about eighty scholars. From the increasing attendance, the mission-room became too small, and a new chapel was built. On the following Sunday the Rev. E. E. Fisk preached morning and evening to a good congregation.

RUGBY.—The foundation-stone of a new Congregational church has just been laid by Mr. Samuel Morley at Rugby. The building is to cost about 2,000*l*., and of this over 1,000*l*. has been obtained, including 100*l*. from Mr. Morley, 50*l*. from Mr. J. R. Mills, M.P., and 50*l*. from Mr. Titus Salt. Several ministers and gentlemen took part in the proceedings of the day, including the Revs. J. Sibree, H. Ault, W. J. Percy, G. B. Johnson, R. W. Dale, and E. H. Delf.

FELTHAM CHAPEL.—EXTINCTION OF DEBT.—Feltham is a small agricultural village about fourteen miles from the great metropolis. Its population is for the most part poor, being principally dependent upon the cultivation of vegetables for the London market. The religious provision for the inhabitants has been scanty. For nearly fifty years a small but ill-ventilated chapel has been opened for the preaching of the Gospel. Some five years ago the students of New College, London, commenced preaching there, and have continued to do so until the present time. The old chapel was found utterly insufficient for the numbers who flocked to it, and a new one was proposed to be built, which is now accomplished, the freehold of the land and the erection of the chapel costing about 1,060*l*.; Remington Mills, Esq., M.P., Samuel Morley, Esq., R. Kendall, Esq., the Chapel-Building Society, and Henry Wright, Esq.,

J.P., generously assisting, but the bulk of the subscriptions has been collected by the exertions of the students of New College and the friends in the village. Within nine months of the opening the whole of the cost of building has been obtained, affording a striking example of the power of the voluntary principle to meet the requirements of the poorest populations. On Wednesday evening, Nov. 7, the congregation held a public service in honour of the event, Thomas Pewste, Esq., of Hammersmith, presiding. Special addresses were delivered by the Revs. W. Gooly, of Staines; Jas. Hall, of Hounslow; J. H. Jackson, of Twickenham; W. Orr, of Uxbridge; Mr. F. J. Austin, of New College; Mr. S. C. Udall, of New College, &c. Not only the chapel but the aisles were filled.

INDEPENDENT CHAPEL, KING'S LYNN, NORFOLK.—The twenty-eighth anniversary services, commemorative of the opening of this place of worship, were held on the 4th inst. The sermon in the morning was preached by the Rev. Joseph Wood, minister of the place, and that in the evening by the Rev. T. J. Malyon, of Stepney (Baptist) Chapel. On the following evening there was a tea-meeting in Albion Hall, at which the attendance was satisfactory. After tea the chair was taken by the Rev. J. Wood, who delivered a brief address, during which he remarked that since he had come amongst them their numbers had increased; between 3000 and 4000 had been paid in reduction of the debt—a debt which had existed for many years—and he hoped that a still further effort would yet be made in the same direction. At the close of the address papers were read on the general aspect of Congregational Nonconformity—religious, social, and political—by the Rev. —Harper, Messrs. Burton and J. G. Wigg, and addresses on the same subject by the Rev. T. J. Malyon and other friends, and as discussion was invited, an interest was excited rather unusual at similar gatherings. Several pieces of music were sung during the evening, and a very pleasant meeting was the result. The collections exceeded those of last year.

ST. ALBAN'S.—The Rev. William Braden having accepted the unanimous invitation of the Congregational church at Hillhouse, Huddersfield, to become their pastor, resigned his office of minister of Spicer-street Congregational Chapel, and preached his farewell sermons on Sunday week to overflowing congregations. Mr. Braden, during his residence in St. Alban's (says the local paper), obtained by his ability, his earnestness, and his catholicity of spirit, a name and a repute far beyond the bounds of his own denomination, and his loss is felt not only by the members of his congregation, but by other ministers of the town, by Christians of all denominations, and by the societies which had the benefit of his eloquent advocacy, his practical sympathy, and material assistance. On the following day, Monday, a largely-attended tea-meeting was held in the schoolroom adjoining the chapel; afterwards a valedictory meeting of a very interesting character was held in the chapel, and was attended by a goodly number of other denominations. Mr. Brunt was called to the chair. Resolutions in accordance with the object of the meeting were spoken to by Mr. Clark, Mr. Cherry, the Rev. Thomas Watts, (Baptist), Mr. Allins, Mr. C. Woods, the Rev. T. Hill, of Finchley, Mr. Clough, town missionary, and the Rev. T. Richardson, of Redbourn. The Rev. Mr. Russell (Primitive Methodist minister), presented Mr. Braden with a Commentary on St. John's Gospel. Mr. Smithers then said that on behalf of nearly every member of their church and congregation it was his pleasing duty to present these volumes (twenty-four in number) of the "Encyclopædia Britannica" to Mr. Braden, with the following inscription:—

Presented to the Rev. William Braden, by the members of the church and congregation assembling at Spicer-street Chapel, St. Alban's, on the occasion of his leaving for Huddersfield, after a pastorate of nearly five years, in token of their great esteem for him, and as an expression of gratitude for his earnest and successful labours.—5th of November, 1866.

In presenting this humble memorial to Mr. Braden he prayed that the blessing of God might accompany him, and make him abundantly useful in his future life. (Cheers.) Mr. Braden feelingly acknowledged the presentation in an appropriate speech, after which the benediction was pronounced.

Correspondence.

NONCONFORMIST PRINCIPLES.

To the Editor of the Nonconformist.

SIR,—I have been glad to observe the able letters in the Nonconformist, relating to "Nonconformist Colleges and Nonconformist Principles."

There is no doubt that many young Dissenting ministers are either ignorant of Dissenting principles, or, at least, take care to keep them in abeyance during their early pastorate. Would that the evil were confined to merely young pastors, but I fear from my own experience it is more widely spread. Many ministers of more mature age, whose ideas and opinions on such subjects ought no longer to be crude, are quite as great delinquents as their younger brethren.

I live in a small agricultural town, where Episcopalianism and Methodism are both very strong. Our Dissenting interest, therefore, has very great disadvantages to fight against, and if it would be any power in the place, and maintain its position, it must firmly stand by its distinctive principles. It is made up of the ordinary elements, though perhaps, on the whole, somewhat less influential than such churches usually are. Our present pastor has been with us four years, and yet

during the whole of that time I have never heard him (so far as I can remember) preach a single sermon, or give a single address on any distinctive principle of Nonconformity, nor have I heard from others of his ever having done so. This ignoring of what we believe to be part of "the truth" has been and is still more likely to be highly detrimental to the interests of the Church. If any of the younger people were asked, "Why are you a Dissenter?" they would be quite unable to say, and from feeling no special tie binding them to the place, many of them are very lax in their attendance and are often to be found worshipping elsewhere. Some members of the church and congregation must in the ordinary course of things shortly leave the town, and in doing so I have little doubt some of them will leave the Dissenting community also. What wonder if they do! They have never been trained to know the difference between a State Church on the one hand, and Dissent on the other, and know nothing whatever about Nonconformist principles.

The evil already done is great, and I feel certain that the future prosperity of the Nonconformist churches of our land—the great bulwarks for 300 years of civil and religious liberty—depends in no small degree on the thoroughness and judicious outspokenness of Nonconformist ministers at the present time.

I am, Sir, yours truly,
A NONCON.

MINISTERS' SALARIES.

To the Editor of the Nonconformist.

DEAR SIR,—It gratified me much to read in your valuable paper the letters of "L." and "A. P." on the subject of "Ministers' Salaries"—a subject of far greater importance than is generally realised, affecting as it does, not only the ministers personally, but also the well-being of our churches generally, and the spread of voluntary principles throughout the land. As it regards ministers and their churches we shall find that here as well as in dynamics the law holds good that "action and reaction are equal and contrary." The churches that stint their ministers in temporals are sure, as a rule, to be stinted, in turn, in spirituals. As Paul has it, "He which soweth sparingly, shall reap also sparingly; and he who soweth bountifully, shall reap also bountifully."

I don't believe in a rather favourite theory, that small salaries are good things, and that "a man cannot preach experience on more than 8000 a-year." I believe in small salaries as essential to profitable preaching, much about in the same way as I believe in the torture of sitting in a narrow, uncushioned pew, with an upright back, as essential to profitable hearing on the Sabbath. It is the greatest delusion possible. If a minister has a heart and cares about his people's love (such are always the best ministers), the most effectual mode of depriving his ministry of power and his pastoral visits of genial attractiveness, is to let him see that you regard him not as your minister or friend, but as a *δουλος*, or slave servant, out of whom as much work was to be got at as little cost as possible. On the other hand, one of the greatest helps in preaching, next to the aid that cometh from on high, and an influence essential to make a minister's visits genial and profitable, is the conviction that his people love him. 'Tis this that opens the flood-gates of thought, and connects heart with heart with quickening power. Yet, how is it possible to cherish this conviction when the churches (some of them) are manifestly regardless of their pastor's necessities.

All honour to Voluntaryism! but the proceedings of some country churches are a burlesque upon it. In some places the conservative principle is at work, at other places culpable indifference on the part of the deacons, sometimes intentional, sometimes unintentional; perhaps in another place the stolid covetousness of one or two or three rich men in their snug family pews, acts as an insuperable difficulty to any improvement. And yet these same men are kind and hospitable to their minister in their own homes, and profess attachment to him, notwithstanding the paltry contribution by which they help to chain him and his down to comparative destitution. Why, Sir, if the deacons would but be faithful in this matter—a matter too delicate for a true minister to move in for himself—and these men would but set a generous example, there would soon be a most satisfactory increase in the salaries of their ministers.

And what would be the result? The minister, hitherto bowed down with anxiety and honourable effort to make "ends meet" with a large family on the same salary that he had when a single man years ago, would become young and vigorous again in zeal and activity, realised love energising him; the young people would soon recognise the higher estimation in which their minister and his teachings were held by their parents, and would unconsciously set the religion he taught at a higher value, and so be the better fitted to receive it themselves; the world without would be influenced by the manifestly increased appreciation of the preached Gospel, and by the improved social status of the minister, and above and beyond all the Lord Himself would look down approvingly, and recognising the kindness shown to His servants as shown to Himself, would pour out His Holy Spirit in such abundance that "the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose."

I believe that many a church now groaning over their own prayerless and lifeless condition, would be quickened into fruitful and joyous vitality, if they would consider and believingly test the Divine challenge—"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

That the salaries of our ministers can be increased, at least in some places, is sometimes painfully demonstrated on the election of a new pastor. How often has it happened that a minister has lived for years among his people at the salary which he originally received. His family has increased, the price of provisions has increased, the wealth of his people has increased, the church has been prosperous, the minister himself consistent and faithful, and yet the salary remains the same. He dies worn out more with anxiety than pastoral work, or he removes, accepting it as a fact that his

people do not appreciate his labours nor desire his abidance. Another comes—a *novus homo*—an untried man—an effort is made, and the new comer receives a salary which would have gladdened the heart of the late well-trying and faithful pastor, and retained him until death.

Thus we get to see how some men, hating change and loving their flocks, are absolutely compelled to seek another sphere in order that they may be just in their dealings with their children, and honourable in their dealings with their fellow-creatures.

I could write much more, but I forbear to intrude further upon your valuable space. I should not indeed have troubled you at all if the heart-aching statements I have heard, and the heart-aching scenes I have witnessed, had not compelled me to do so.

In conclusion, allow me to ask—Is it not possible for rich congregations in our large towns and cities to supplement the salaries of the poor country churches without destroying their independent position?

I am, dear Sir, yours truly,
T.

A WORD TO THE WISE IN THE CHURCH OF ENGLAND.

To the Editor of the Nonconformist.

SIR,—Perhaps the following quotations you may not think undesirable to reproduce in your excellent journal, both for the averments therein made, and on account of the authority by which they are sustained.

Dr. Alford, Dean of Canterbury, in *Contemporary Review*, July, 1866.

"Already the Nonconformists have passed us by in Biblical scholarship and ministerial training; the specimens we have given of their sermons [Revs. H. R. Reynolds, R. W. Dale, A. Raleigh, and E. L. Hull] are such as the Church of England in our day could hardly show."

The Times, Nov. 7, 1866.

"Under the influence of the Episcopal Bench all the studies connected with theology have withered until English Biblical critics are the scorn of foreign scholars."

SUBSCRIBER.

THE NEW CONGREGATIONAL CHURCH, KNUTSFORD.

To the Editor of the Nonconformist.

SIR,—Immediately after the opening of my new church, I was obliged to leave home from bad health, and it is but a day or two since I heard of the letter of "Old Subscriber." It is late to reopen the subject now, but I am anxious to clear ourselves from the prejudice which such a letter may excite.

I am very sorry that there was any occasion for it, in the report which you inserted. It is evidently taken from the *Manchester Examiner and Times* (for which neither I nor the architect are in any way responsible), and is on many points very inaccurate. We have, of course, a communion table, but so far from being "a choice specimen of wood carving" as stated, it is of the plainest description, and has no carving about it. For this table a cover was presented by one of our kindest friends, which is made of blue cloth, with a yellow silk fringe, and an "I.H.S." worked in the middle. As little ornament (and appropriate I think) as would serve to relieve the deadness of the cloth. As for the window which Lady Watts has so kindly put up, in memory of Mr. Abel Buckley, I wish only to say, in addition to Mr. Binney's able reply, that we are most grateful to the donor.

I do not imagine that we sacrifice any "Nonconformist consistency" which is worth retaining, by seeking to build our new churches in better taste than the four bare walls in which our ancestors were compelled to assemble, or that we are in danger of falling into "ritualistic absurdities" because we recognise aesthetics in church architecture.

No one would deprecate more than I the introduction of anything which could tend to degrade the pure worship of God, or to deteriorate our real Protestant Nonconformity, which, while it rejects what it holds to be wrong, does not, or ought not, with it to sacrifice anything which may be good in the Church of England.

I am, Sir, yours obediently,
RICHARD ALLIOTT.

Minister of the Congregational Church,
Knutson.

Knutson, Nov. 10, 1866.

HURRICANE IN THE BAHAMAS.

To the Editor of the Nonconformist.

DEAR SIR,—I have received this morning an account of the terrible calamity which visited Turks Islands, the lower portion of the Bahamas, on the 30th of September last. A hurricane of unusual violence swept over the colony from 2 a.m. to 6 p.m. Some idea of the ruin wrought by it may be gathered from the following facts which I have taken from the sheet hastily published by the proprietor of the *Royal Standard*, under date of Oct. 6, his printing establishment having been greatly injured.

Twenty persons have been killed;—over 800 houses, with all their contents, completely destroyed; a great number of people crippled, or otherwise seriously injured; more than 3,000 persons left homeless, penniless, and almost naked; the whole of the labouring population entirely destitute; the public schools, jail, poor-house, hospital, market, and Government outbuildings blown down, 1,200,000 bushels of salt, the staple product of the island swept away, six foreign vessels and twelve island craft lost, and twenty out of their crews drowned, and not more than fifteen days' supply of provisions left on hand! This is certainly a most appalling calamity.

The members of the Government, led by His Honour the President, together with the magistracy and clergy of all denominations, have promptly formed themselves into relief committees, and receive from those merchants who have anything left to advance on the credit of the Government the smallest pittance for the relief of the sufferers. Vessels have been despatched to other islands to obtain food and clothing. These, in fact, are what they want. To send out money is of little use, as every article will be at more than famine prices, if possible.

A very large proportion of the population in the Bahama Islands is connected with our mission, and I venture to ask our friends, through your columns, to

send up at once what clothes they can spare, or donations to assist the committee in sending out provisions. A sub-committee happened to be sitting when these distressing tidings reached me to day, and trusting to the kind consideration of the committee to endorse their act, they at once voted 50% to be expended in sending relief to these suffering people. I have written to her Majesty's Principal Secretary of State for the Colonies to inquire if it be the intention of the Government to despatch a vessel, and if so, whether they would permit a to send any supplies by such ship. Whatever is done, should be done quickly.

I am, dear Sir, yours very truly,
FRED. TRESTRAIL, Secretary.
Baptist Mission House, 2, John-street, Bedford-row,
London, Nov. 13, 1866.

MR. BRIGHT.

(From a Correspondent.)

From four of the chief centres of industry in this country addresses have lately been presented to Mr. Bright by large organisations of working men, in which, after referring to his past services in the cause of freedom, they have solicited him to undertake the onerous post of leader in the present Reform campaign. The task is indeed an onerous one. If we only reflect for a moment upon the power which is sure to be arrayed against any popular demand—and more particularly a democratic demand—among us, and remember that in opposition to this question of Parliamentary Reform is certain to be brought to bear all the influence of the upper class, aided too by no inconsiderable section of the middle class; when we know that they will fight this fight with a pertinacity, a determination, and skill only natural to men who are neither cowards nor fools, engaged in what they believe to be a life or death struggle for political existence; we may be able to comprehend to some extent the nature of the obstacles with which reformers have to contend, though it may be impossible to estimate the time and labour to be expended or the force it will be necessary to bring to bear to enable us to overthrow them. Such, then, being the nature of the contest in which the people are engaged, it is evident that to be successful the leadership of it should be placed in no ordinary hands. Now we believe that most persons, whatever their political opinions, will readily admit that in Mr. Bright the Reform party have selected no ordinary man, and, as an earnest of what he may succeed in doing in the future, it will not be out of place here to briefly recapitulate what he has done in the past. Public attention was first drawn to him as one of the most promising of the band of able men who gathered round the great Anti-Corn Law League, and who conducted that movement with so much intrepidity and zeal. After the repeal of the Corn and Navigation Laws, he co-operated with Mr. Cobden in favour of financial reform, and then aided in the temporary reorganisation of the League in favour of further free-trade principles. He strenuously opposed the Russian war; he seconded the amendment of Mr. Milner Gibson to Lord Palmerston's Conspiracy to Murder Bill—the rejection of which bill caused the overthrow of Lord Palmerston's Government. Shortly after, he commenced his first great agitation in favour of Parliamentary Reform, and the speeches he delivered at this time created a great sensation; they were reproduced more or less in the leading journals of the continent and in the American and Australian press, and were afterwards republished here in pamphlet form, and there is no doubt that they will long continue to be regarded as among the finest specimens of oratory ever uttered in the English tongue. About this period, at a meeting of the Financial Reform Association of Liverpool, in which both Mr. Cobden and Mr. Bright took part, the latter gentleman concluded a lengthy speech with some words which will bear repeating and pondering on just now. After urging the advisability of not waiting to effect reform until the public mind was lashed into a tumult, and remarking that if a political storm did arise, many "old institutions" might disappear much more rapidly than was expected, he said:—"Aristocracy entrenched in the strong citadel of many centuries of unchallenged will—even monarchy itself, made venerable by the willing homage of a thousand years—might pass away. And, as in 1832, that would be surrendered amid fear, humiliation, and trembling for which reason and justice have so long been pleading in vain." The next great work of Mr. Bright was the powerful support rendered to the Commercial Treaty with France, and his persistent agitation in favour of the repeal of the paper-duty. The melancholy prophecies of ill if the Commercial Treaty passed, the sneers at the "amateur diplomatist" and the "hideous, horrid sounds of woe" uttered at the time, have all been falsified by results. And as to the paper-duty,—as the Tories said at the time that was Mr. Bright's measure and his only, we will accept it as such and add it to the long list of his services. The prominent position which Mr. Bright took up upon the American question—his denunciations of a rebellion of slaveholders against a constitutional Government after the slaveholders' candidate has been beaten at the ballot-box, must still be quite fresh in the memory of our readers. The result of that great struggle showed that Mr. Bright formed his conclusions upon no hastily collected data; for it was when the rebellion was at the height of its success, and all the friends of tyranny and reaction were half-mad with joy at what they considered was the utter break-down of democratic institutions and a death blow to all "advanced" hope for human liberty,—it was at that critical

period that the member for Birmingham, addressing his constituents, declared—"He did not believe that Progress in its journey with the sun would sink into an eternal night, and abet the leaders of this revolt who sought to wade through blood and slavery to a throne, and to close the gate of mercy on four millions of mankind." It was without doubt the exertions of Mr. Bright, ably backed as he was by the energetic action of the Emancipation Society of London, and the Union and Emancipation Society of Manchester, which at last produced from the reluctant lips of Earl Russell the memorable declaration that "he believed the opinion of the majority of the people of this country to be in favour of the North." After this a change took place in the conduct of our Government, and what had before been nothing but a "hot partiality" for the South, was changed into something like a fair neutrality. This change did not take place too soon, as we were at that time on the verge of a war with America. Upon the frightful consequences to humanity of such a war it is not our place here to speculate, only to remark on the demoralising spectacle that would have been presented to the world of the two freest nations of the earth engaged in such a contest, and England sully her fair fame by aiding such a cause. As we draw still nearer to the actual present, we find the subject of our notice engaged with Mr. Mill and others in the proceedings of the Jamaica Committee; and he has lately been doing his utmost to bring about a union between the English and Irish Liberals, which, if successful, will materially strengthen our hands at home, and must result in the passing, at no distant day, of some measures of a liberal and pacific tendency for that unhappy land. One mistake of Mr. Bright's public career was his opposition to the Ten Hours' Bill, but he has since acknowledged that the working of that measure has been of a most beneficial nature.

Such then is the manner of man whom the Liberal party have just delighted to honour. And it is really very amusing to see how the speeches of Mr. Bright and the conduct of the hundreds of thousands of working men, who have left their houses and their workshops and gone abroad to welcome him, have "riled" the stagnatory and the Tory press. It is difficult to say which feeling his critics appear in many cases to be most moved by—the nervousness of their fear or the bitterness of their hate. They will, of course, continue by every means in their power to hound him down; leaden leaders will be hurled at him daily; Tory pens will be prolific in that species of writing, called by the Americans, "flap-doodle"; they will, as they have done before, track his path with calumny; no insinuation will be too base, no whisper too malignant, and no lie too silly or too absurd for them; these will all be pitched about on the principle that in throwing mud some is sure to stick. Now there are, we should imagine, few men among us who are less moved by attacks of this nature than is Mr. Bright; yet it cannot be very agreeable to a man of position, ranking high in the counsels of his country, and endeared to all who know him by a disposition at once gentle, courteous, and kind, to be constantly stigmatised as an incipient traitor or a mad fanatic—a political iconoclast—a nineteenth-century Danton, who, in the blind rage of his envenomed party hate, cares nothing for the anarchy he may chance to bring about. There is but one way to assuage any pain that this sort of thing may cause, as there is but one way really to terminate such conduct:—let the people throw around this gentleman the mighty prestige of their support, and when his opponents see that he is without doubt the honoured and acknowledged leader of the mass of working men throughout these realms, they will deftly swallow the leek of their discomfiture and meekly turn to kiss the hand they sometime bit. Bulwer tells us that "the world soon ripens when it hath to hail success,"—and though by no means an elevating truth, it is a truth of which we have had some remarkable examples lately, as after every one of the recent great Reform demonstrations from the most unexpected quarters have come some favourable expressions of opinion quite startling by the suddenness of their change. Now the people, having at last fairly entered the lists in this contest, owe firstly a duty to themselves, not to rest until they have succeeded; and, secondly, to the man whom they have appointed as their chief. There is no other way in which they can honour him so much. And after some thirty years of labour in the service of the people, he has established a claim upon their gratitude which it is only honest they should endeavour to requite; for he has championed their cause with an energy that has never seemed to tire, with a magic eloquence and force which no other living orator can command, and with a courage and honesty which some of his ablest opponents admit and admire. In fact, it is in the integrity of his motives that his real power lies, for as Mr. Disraeli said of him not long back, his advocacy was powerful because it was able, but more able because it was sincere. The impress of his genius may be plainly traced in the legislation of the last quarter of a century; and just now, not only in our home but more especially in our foreign policy, is the labour of his life beginning to bear prolific fruit. But, honoured as he is in the present, he will occupy a loftier pedestal yet in the time to come. For of Mr. Bright and his colleagues it may be truly said:—

That when
On this regenerated earth
Rise races of ennobled men,
They will remember these were they
Who strove to make the nations free,
Not only from the sword's brute sway,
But from the SPIRIT'S SLAVERY.

And when these "ennobled men" glance back over a

long list of names duly chronicled in the proud ancestor-roll of fame to seek for those who best deserve to take high rank in having contributed to their country's greatness by making her the pioneer of justice and liberty, industry and peace, among the nations of the earth, they will, with general acclaim, select John Bright as among the most illustrious of England's statesmen, and one of the noblest of England's sons.

Foreign and Colonial.

ITALY.

On the morning of the 7th, King Victor Emmanuel made his public entry into Venice. Though the weather was not favourable, and fogs prevailed, his reception was most magnificent, and indescribable enthusiasm prevailed. His Majesty proceeded to the Church of St. Mark, where he was received by the Patriarch of Venice. A grand *Te Deum* was sung, the Patriarch officiating at the ceremony. The crowd in the Piazza San Marco was so great that the troops were unable to defile before the king. Many distinguished personages from all countries were in Venice. On the 8th, the king visited the public institutions and principal monuments of Venice. Large crowds assembled on his passage, and gave his Majesty a continual and enthusiastic ovation. In the evening he paid a state visit to the theatre. On the 11th in the Piazza San Marco the king decorated the flag of the Venetian municipality with a gold medal of honour. The ceremony was witnessed by immense crowds. The king was expected at Florence on the 20th inst.

Baron Bruck is to be the Austrian Ambassador to Italy, and has arrived at Florence.

Accounts from Palermo announce the arrest of several persons of position in that city, among others the Bishop of Monreale, who have been discovered to be implicated in the September insurrectionary movement.

ROME.

According to Roman intelligence received at Florence, it has been decided at a secret consistory that if the Pope be obliged to quit Rome, he will seek an asylum in Malta. The ecclesiastical authorities of that island have received semi-official notification of this decision. Prayers were offered in the Roman Catholic churches of Malta on Sunday last for the deliverance of the Church from her enemies, and the Pope from his present grievous troubles. The 14th inst. has been appointed as a day of fast and humiliation.

The Roman police have discovered some stores of arms smuggled into the city from abroad, and there is some question of ordering a general disarmament of the people. Lord Clarendon had arrived in Rome, and was to have an audience of the Pope.

The negotiations for the apportionment of the Pontifical debt are still being carried on in Paris. There is reason to believe that they will shortly be brought to a conclusion satisfactory to all parties.

The *Moniteur du Soir* states that the transport ships necessary for the conveyance of the French troops from Mexico are now ready.

GERMANY.

The semi-official *Provincial Correspondence*, commenting upon the political programme of Baron von Beust, Austrian Minister for Foreign Affairs, says:—

The appointment of Baron von Beust as Austrian Minister for Foreign Affairs can only create dangers for those who may attempt to renew in the German question an interference which is settled to be definitely at an end. Such an attempt would only hasten the ruin of those who made it, and would impel Prussia to complete more quickly and more decisively the national work of Germany.

The *North German Gazette* speaks of the appointment of Count Goluchowski to be Governor of Galicia as having given a new impulse to extravagant hopes and chimerical projects.

The "great German party," at a meeting at Stuttgart, have been considering a resolution introduced advocating the formation of a union between the South German States, based upon a close international and military convention. The resolution also proposed the adoption of the principle of general liability to military service, limiting at the same time the term of service to the shortest possible period. In order to carry out this resolution the meeting elected a committee, which will sit at Heidelberg, under the presidency of Herr Welcker.

AUSTRIA.

The semi-official *Vienna Journal* has published a rather remarkable article on the Eastern question. It expresses a hope that the united action of the peaceably disposed Powers of Europe will suffice to maintain peace in the interior of Turkey, and then goes on to say:—

At the same time it is clear that every Christian country would hesitate to proceed by compulsory or warlike measures against the Christian populations of the Turkish empire. Austria especially is able only to employ earnest representations and peaceful mediation when peace is endangered in the East. This course is necessitated, not only by motives of justice and policy, but also by the affinity of race which exists between some of the Austrian populations and their kinsmen on Turkish territory.

The article then advises the Porte to yield to the demands of Serbia, and adds:—

The best solution of the Eastern question would probably be the maintenance of the political tie uniting the

Christian population with the Turkish Government, which would not interfere with their independence at home, and yet would secure that independence against aggression from abroad. If the Christian races could be moderate in their demands, and if the Porte would adopt the politic course of letting those whom it can no longer retain under its dominion depart without a struggle, dangers threatening to shake the peace of Europe might be averted, or, at least, confined to the disaffected country.

RUSSIA.

The marriage of the Czarewitsch with the Princess Dagmar of Denmark was celebrated on Friday. The event was announced by salvoes of artillery. After the wedding festivities the Prince of Wales and the Crown Prince of Denmark will pay a visit to Moscow.

In consequence of the marriage of the Czarewitsch the Emperor of Russia has issued a manifesto commuting the sentences of the prisoners in all parts of the empire, excepting Poland and Finland, and remitting the payment of all arrears of taxes.

TURKEY.

The insurrection in Candia is stated to be at an end. Three engagements lately took place at Geliada, in which the insurgents lost 112 killed. All the Sphakiote chiefs, thirty-three in number, made their submission, and most of the Greek subjects who took part in the insurrection are returning to Greece.

On the submission of the Candian insurgents, Mustapha Pasha proclaimed a general amnesty, and gave notice that the rebel leaders and foreigners were at liberty to quit the island.

AMERICA.

By Atlantic cable we learn that the Radicals carried all the elections except Maryland and Delaware. They were successful both in New Jersey and New York.

The rumour that the Emperor Maximilian had abdicated is denied. General Sherman has been sent to Mexico on a special mission, probably to Juarez. The *Times* correspondent at New York writes:—

The United States Government has at length agreed upon terms with France in relation to Mexico. The French troops are to be withdrawn, Maximilian is to retire, the United States will recognise the Juarez Government and protect it, and Mexico will cede to this country a large portion of the territory of Chihuahua and nearly the whole of Sonora and all of Lower California.

The *New York Times* announces that Mr. Campbell has started for Mexico, accredited as United States Minister to Juarez.

The Governor of South Carolina has refused to recommend the Legislature to adopt the Constitutional Amendment. The Governor of Louisiana will, it is reported, reconvene the Constitutional Convention of 1864, the leading members of Congress assuring him that he would be sustained by force if necessary.

The official statement of the public debt of the United States on the 1st inst. shows a reduction of 20,000,000 dols. since the 1st of October last.

Fenian indignation meetings have been held in all the large cities of the Union, offering assistance to liberate the Fenian prisoners in Canada, and defying the Canadian authorities to execute them.

Mr. Seward has written to Sir Frederick Bruce, stating that the American Consul was instructed to obtain a copy of the record of the trial of the Fenians in Canada, and asking Sir Frederick, should there be any delay in obtaining the record, to have the executions postponed in order to give time for the record to be examined. He also said that the offences involved were eminently political, and that sound policy recommended tenderness, amnesty, and forgiveness. These suggestions were freely made, because all European Governments had proposed the same opinions to the Federal Government during the rebellion.

President Johnson has informed the Tammany Hall Committee of his profound sympathy for the convicted Fenians, and declared that he would do all he could for their welfare and relief.

Stephens had addressed a mass meeting at Joneswood. This is understood to be his last speech previous to his departure for Ireland, where he pledged himself to strike a blow before the new year. He referred only briefly to the prisoners in Canada, expressing his belief that they would not be hanged.

FOREIGN MISCELLANY.

The French Court has gone to Compiègne.

There is a talk of a marriage between the new Hospodar of Roumania with a daughter of the Duchess of Leuchtenberg.

By order of King Victor Emmanuel, the iron crown is to be exhibited to the public for some days in the Royal Gallery of Arms of Turin.

News received from Japan confirms the reported death of the Tycoon. The war is supposed to be terminated.

Spanish telegrams inform us that complete tranquillity prevails in the provinces of Catalonia and Arragon.

Some rather serious riots have occurred at Geneva in connection with the elections to the Grand Council, but according to the latest accounts the excitement has subsided.

THE INDIAN FAMINE.—The following telegram has been received at the India Office, from the Viceroy to the Secretary of State for India, dated Delhi, November 7:—"Distress in Orissa believed to be diminishing. Harvest prospects are very good."

ARRESTS IN PARIS.—There have been some arrests in Paris. On Wednesday evening forty-two persons, chiefly students, were arrested in a *café* in the Place

St. Michel. They were charged with being members of a secret society, and in that capacity holding a clandestine meeting.

A letter from Rome states that the last three English books on the list of books forbidden, which is suspended on the door of St. Peter's, are—"Ecce Homo," Dr. Pusey's "Eirenicon," and "An Essay on Pantheism," by the Rev. John Hunt.

THE RUMOURED NORTHERN ALLIANCE.—The Paris correspondent of the *Daily News* writes that the fact of the treaty of the alliance between Russia and Prussia is now accepted by nearly all the French press, and the news received from St. Petersburg and Berlin all tends to confirm it. The feeling, he says, towards Prussia in France is more bitter than ever, and even Russia is now out of favour.

THE HURRICANE AT NASSAU.—The *Nassau Guardian* summarises the results of the late terrific hurricane—"We are sorry to learn that of the shipping in port during the recent hurricane 93 vessels and boats were destroyed, 97 seriously damaged, and 41 slightly injured—total, 231. The schooner C. J. Marshall, at Nassau, is a total wreck. The captain (Evans) and crew saved themselves with difficulty. In Nassau there were 617 dwelling-houses destroyed and 609 damaged, five places of worship destroyed and three damaged, seventeen warehouses destroyed, one theatre destroyed, and 1,034 persons rendered houseless. In the out islands, from Abaco to Mayaguana, the destruction of property was severe in proportion, and a number of lives were lost by shipwreck and otherwise."

JAMAICA.—The grand jury in Jamaica have thrown out the bills of indictment against Ramsay, the notorious provost-marshal. This is pretty good evidence of the small chance there is in Jamaica of justice being done between the negro and white man. The new Legislature has been inaugurated by his Excellency Sir J. P. Grant, who, in his speech, observed that the present state of the legislation of the country required reform, and none more so than in the department of the law. The police law and local courts he considered in a deplorable state. After reviewing the state of the country in general, and referring to many measures necessary to repeal, his Excellency said that he relied on the Chamber to further the propositions of the Government. A bill to increase the duty on rum consumed in the island from 2s. 9d. to 5s. a gallon, has been read in the Council a second time.

THE MARRIAGE OF THE PRINCESS DAGMAR AND THE CZAREWITZ.—A special correspondent of a contemporary, in describing this imposing ceremony, mentions a very curious custom, evidently derived from a Jewish origin, which occurs in the Russo-Greek ritual. A golden ladle containing wine—called "the common cup"—was brought, and the Metropolitan handing it alternately to the bride and bridegroom, they sipped it each three times—in symbolical allusion to the marriage in Cana. Now came the ceremony before which the marriage might have been dissolved; after which it was indissoluble. Taking the bridegroom and the bride by the hand, he turned them round three times, in mystical allusion to the Holy Trinity, the choir singing, "Exult, O Isaiah, for a virgin has conceived and brought forth a Son, Emmanuel, God and Man, the East, is His Name; Him do we magnify, and call the Virgin blessed." Then the marriage was complete; but not so the ceremony. The Metropolitan now took off the bridegroom's crown, saying, "Be thou exalted, O bridegroom, like unto Abraham, and blessed like unto Isaac, and multiplied like unto Jacob. Walk in peace, and do all according to the commandments of God." Having removed the crown and placed it on the salver again, he turned to the bride, and, taking off the crown said, "And thou, O bride, be thou exalted like unto Sarah, and rejoice like unto Rebecca, and multiply like unto Rachel; rejoice with thy husband, and keep the ways of the law; and the blessing of God be with thee." Two short prayers were then said, and at the direction of the Metropolitan the husband and wife kissed each other three times, and then the august bridegroom and bride proceeded towards the Emperor and respectfully bowed to his Imperial Majesty, who most tenderly kissed them both. Hand in hand they then went to the Empress and deeply bowed to her Imperial Majesty, who united them in an ardent embrace; some tears dropped from her eyes, but those were tears of joy.

THE POPE AND MR. GLADSTONE.—The *Corriere Italiano* says:—"A person worthy of credit, and who had a conversation with Mr. Gladstone a few minutes after the interview between that illustrious statesman and the Holy Father, writes thus to us from Rome:—"Mr. Gladstone found the Pope as calm as possible. No politics were spoken of until towards the close of the conversation, and it was Mr. Gladstone who took the initiative. The Pope complained of the Austrian Government, at the same time admitting that events in Germany had placed it beyond the power of that Government to defend the Holy See, and it was as well to excuse its conduct. Mr. Gladstone congratulated his Holiness upon the arrival of the Antibes Legion, to which the Pope replied, "Earthly legions are liable to the defect of failing to achieve the end which they have in view. But, moreover, how does it concern me what may happen? Be sure that if the French were gone I should not be the less protected, seeing that the legions that defend the Church never fail." In saying these words the Pope lifted his eyes towards Heaven. Mr. Gladstone wished to speak of Italy, and inquired what foundation there was for the newspaper statements of negotiation with the Florence Government. The Pope replied, "I don't read newspapers; I know nothing of that matter; I am quite ignorant about it. I only know this, that when I die I shall not

leave entire to my successor the sacred and inviolable succession of St. Peter." The conversation concerning Italy having ceased, they spoke of the Church in Ireland, and the Pope warmly recommended his well-beloved flock to Mr. Gladstone, then, smiling, added, "If I should one day or other quit Rome, although Ireland is far removed from the centre of Christianity, I should not disdain to select it for my domicile. Malta, a town almost entirely commercial, now that the revolutionists have taken to accusing my poor priests, cannot have my sympathies." He said, in conclusion, that he would go wherever Providence, which never failed rightly to judge mortal man, should direct him. In uttering these words the Pope exhibited much emotion." Mr. Gladstone has written a letter to the official journal denying the truth of the account.

THE ANTI-SLAVERY SOCIETY ON THE PROSECUTION OF MR. EYRE.

The Committee of the British and Foreign Anti-Slavery Society deem it their incumbent duty to set forth their views in relation to the proposed prosecution of Edward John Eyre, late Governor of Jamaica.

Among the objects for which the society is maintained, "the protection of the rights and interests of the enfranchised population in the British possessions" is not the least important; and the committee would have been guilty of neglecting their avowed obligations had they suffered the proceedings of the late Governor of Jamaica, connected with the recent deplorable disturbances in that island, to pass over without scrutiny.

The report of the Royal Commission has fully justified the course of the committee in demanding an "inquiry into the nature and origin of those disturbances, and into the means adopted for their suppression." The Commissioners came to the following conclusions among others:—

That by the continuance of martial law in its full force to the extreme limit of its statutory operation, the people were deprived for a longer time than the necessary period of the great constitutional privileges by which the security of life and property is provided for.

That the punishments inflicted were excessive.

That the punishment of death was unnecessarily frequent.

That the floggings were reckless, and at Bath positively barbarous.

That the burning of 1,000 houses was wanton and cruel.

The record itself sets forth, that besides the 1,000 houses burnt, 439 persons were put to death, and 600 or more—a considerable number of them women—were flogged.

The conclusion is irresistibly forced upon the committee that, had the community been white and the Government black, instead of the reverse, so awful a sacrifice of human life and such wanton atrocity would not have been permitted to pass over with only a comparatively mild censure of the authorities, and without any retributive penalties.

In the case of the late G. W. Gordon—a coloured man, an emancipated slave, and a member of the then existing Legislature—for whose arrest and execution Mr. Eyre admits himself to be directly and solely responsible, the Commissioners report:—

We cannot see in the evidence which has been adduced any sufficient proof either of his complicity in the outbreak at Morant Bay, or of his having been a party to a general conspiracy against the Government.

On the assumption that, if there was, in fact, a widespread conspiracy, Mr. G. W. Gordon must have been a party to it, the conclusion at which we have arrived in his case is decisive as to the non-existence of such a conspiracy.

The Right Hon. E. Cardwell also says, with reference to this case, and commenting upon the reasons which the late Governor gave for his course:—

In the present case not only has the necessity of the course actually adopted not been proved, but it appears from the evidence of Mr. Westmoreland, one of the Executive Committee, that he suggested at the time that Mr. Gordon, who had been placed on board the *Wolverine*, should be reserved for trial by a regular tribunal, with all the means of defence which are secured by the ordinary process of law to every subject of the Queen. This, in the judgment of her Majesty's Government, would have been the proper course.

Mr. Cardwell further adds:—

His trial by court-martial, and his execution by virtue of the sentence of that Court, are events which her Majesty's Government cannot but deplore and condemn.

The Right Hon. the Earl of Carnarvon has also recorded his opinion upon the execution of Mr. Gordon in the following terms:—

Much has been said respecting the case of Mr. Gordon, and I do not want to say anything about it, and for this reason, that I believe it was a most terrible case, and one that was indefensible. The evidence upon which he was hung was insufficient to have convicted him.

The Commissioners state that the evidence in the cases of Samuel Clark, George Mackintosh, and William Grant, who were tried and hanged in the most summary manner, appears to them to "be wholly insufficient to justify the findings."

Although no undue prominence has been given to the unjustifiable infliction of death in these instances, others might be cited in which law and right were violated with equal impunity; and it is certain that very many of those who were put to death by the soldiery had not been in any way mixed up in the disturbances. The same remark will apply to the floggings—of women as well as men—which the Commissioners say "were not unfrequently ordered after a very slight investigation, at the instance of bookkeepers and others smarting under a sense of recent injury."

The committee, having these facts before them,

and giving to the judgment of the Commissioners that weight to which it is justly entitled, hold it to be indisputably established that the first principles of constitutional law, which are the sole security for the rights, the liberties, the property, and the lives of all the Queen's subjects alike, irrespective of colour or race, have been grossly violated. Under these circumstances, the committee feel it laid upon them, as a grave and most urgent question, to consider how these great principles can best be formally reasserted and vindicated, so that the rights and lives of the Queen's coloured subjects may in future be protected against the exercise of arbitrary power.

The magnitude of the issues involved forces upon the committee the conclusion that this important constitutional question, embracing, as it does, the definition of the power of colonial governors in similar emergencies, will not be satisfactorily settled save by an appeal to the highest judicial authorities of the realm.

It does not rest with the committee to determine in what form it shall be submitted to the tribunals; but the conflict of opinion on the present state of the law leaves no alternative except the institution of proceedings, in a court of justice, against the individuals chiefly responsible for what is admitted to have been a criminal abuse of authority.

In advocating such a course—by whomsoever the office of public prosecutor may be undertaken—the committee disclaim being actuated by vindictive feelings, or any sympathy with the misguided men who were the prime movers in the late riots. The committee hold that all similar violations of law and public order should be summarily suppressed, and the guilty parties punished; but they also hold that such violations ought not to be made the occasion for the indulgence of private revenge, and of the rancour of race; and that where, as in the present instance, innocent lives have been sacrificed, and punishment unjustifiably inflicted, the fellow-citizens of the injured have an indefeasible right to demand, personally or through their representatives, that protection which the law extends to all loyal subjects.

Deeply impressed by these considerations, the committee, after long and anxious deliberation, have come to the conclusion that it is the duty of the friends of the emancipated population in the British colonies to sustain the proposed effort to obtain a judicial decision upon a question so deeply affecting the rights and the lives of those whom the justice of the nation relieved from slavery, and admitted to the full privileges of British citizenship.

Signed on behalf of the committee, W. ALLEN, R. ALSON, J. COOPER, WILLIAM S. LEAN, J. W. MASSIE, D.D., F. WHEELER, sub-committee: L. A. CHAMEROVZOV, Secretary.—27, New Broad-street, Nov. 9.

The Jamaica Committee having been advised that the facts disclosed in the report of the Royal Commissioners afford a proper ground for an indictment for murder to be preferred against Mr. Eyre and the other persons concerned in the trial and execution of Mr. Gordon, and that no other mode of vindicating the law in reference to those facts is open to them, have instructed their solicitors to proceed forthwith with an indictment against Mr. Eyre.

The *Star* understands that the Attorney-General has decided that the retainer which the Jamaica Committee offered to Mr. Coleridge, Q.C., and which was accepted by that gentleman, is informal, and that Mr. Eyre's retainer is consequently good. The Attorney-General, it is said, has declined to state the grounds on which his decision is based.

POPULAR LECTURES, READINGS, AND MUSICAL ENTERTAINMENTS.

In June of last year large and commodious school-rooms were opened in connection with Park Chapel (Rev. J. C. Harrison's), Camden-town, and are the finest rooms of the kind in this part of the metropolis. The manner in which they have been used thus far shows that they were erected for the general benefit of the neighbourhood where they have been placed. Amongst other objects which the promoters of them contemplated, was provision for entertainment and instruction for the people. Towards the close of the year, Mr. B. Crowther, formerly general superintendent of the Bradford Town Mission, became associated with Park Chapel church for the purpose of labouring in connection with the surrounding population. He shortly organised a very successful course of popular lectures, readings, and musical entertainments, which were given on each succeeding Monday evening, and were attended by hundreds of working people. The first series were terminated by a public *soirée* on Easter Monday. After tea, an entertainment of upwards of three hours' vocal and instrumental music, was given. The large lecture-hall was crowded with holiday-makers, who seemed to enjoy themselves right heartily.

Another series of entertainments were begun on the 9th of last month, by the delivery of a lecture by Mr. Crowther, specially to young people, on "Palestine and its Cities," illustrated by diagrams, when the room was crowded to excess. On the evening following the Rev. J. C. Harrison gave the first lecture of the course to adults on "Village Life and Paper-making." A lecture on "Men before their Times," by M. A. Garvey, Esq., barrister-at-law, and one by Mr. G. H. Elliot, on "Electricity and the Electric Telegraph," with numerous models and experiments, have also been delivered, as well as one miscellaneous concert and two evenings for miscellaneous readings, when music and singing are interspersed. Mr. Crowther has succeeded in purchasing an harmonium for general use. An excellent

piano is also on hire, each lecture being preceded by an overture on either one or the other. Thus the people have more or less of music each Monday evening. The attendance of working people is now large and is increasing. The lecturers up to Christmas will be the Revs. Arthur Hall and W. Brock, jun., and Mr. W. H. Miller. The entertainments will be resumed in January, and continued in the same order up to the 21st of April, Easter Monday, when they will close with a *soirée* similar to that before mentioned. Mr. Crowther has also organised classes for the working men, from twenty years old and upwards. These classes meet on Tuesday and Thursday evenings, for improvement in reading, writing, arithmetic, and other secular knowledge. He has found in the past that such classes have been a great means of bringing men under direct religious influence and instruction. Besides a regular service at which he preaches in Park Chapel on Sunday afternoons, he holds one in the evenings, in the working-men's lecture-room. This latter service was begun during the summer months, but since the dark evenings set in, the attendance has steadily increased, and there are hopes that by patient and persevering effort, it will become a very successful service. A series of special discourses is now in course of delivery on the following subjects:—

1. Is a paid ministry the reason why so few, especially working people attend church or chapel on Sundays.
2. Are the differences of opinion amongst religionists extensively understood, and how far are they urged as an excuse for the neglect of religion?
3. Do any particular teachings of Christianity operate in any large degree in fostering a disregard of religious worship.
4. How far do social and domestic circumstances, ignorance and indifference, the want of training and right habits, influence the feelings and conduct of people in reference to the non-observance of the Christian Sabbath.

Great and varied efforts are now being made by Christian people to "meet the wants of the age," and the friends at Park Chapel are ready to take their full share of responsibility resting upon the church in regard to the world. It is hoped that these efforts for the moral and spiritual benefit of the people will have God's special blessing and be attended with great success.

THE PREMIER AT THE MANSION-HOUSE.

The Lord Mayor's day came off on Friday. The usual show was somewhat shorn of its tawdry attractions. Still, as the weather was fine, thousands of people thronged the streets to see the procession as it passed along. In the Court of Exchequer, Chief Baron Kelly, in welcoming the Lord Mayor Elect (Mr. Alderman Gabriel) took occasion to express a hope that the Recorder, Mr. Russell Gurney, would before long occupy a higher position. In the evening there was the usual grand banquet at the Guildhall, at which the Earl of Derby and several of the Ministers were present.

In replying to the toast of "Her Majesty's Ministers," Lord Derby said:—

In spite of the financial disasters of the present year, the public credit stands unimpaired; yet the revenue maintains itself; yet the commerce of this country never, to my knowledge, was on a better, a sounder, or a healthier foundation. (Cheers.) Again, my Lord Mayor, it is a subject of intense gratification that we have had the satisfaction of witnessing the close of two sanguinary wars—one of shorter, the other of longer duration; but both of them accompanied with an amount of bloodshed and misery far beyond that which attends ordinary war, and both of them, also, bearing too closely the character of that most deplorable of all wars—namely, civil war. We rejoice to see the return of peace. With regard to that great country, our natural friend, our relation, I may call it—that great Republic across the Atlantic—the storm of war has, indeed, ceased there, but the surface, nay, I may say the interior, of society is still ruffled and agitated. Yet I cannot but believe that that great and powerful nation, which has made such glorious efforts for the purpose of keeping down the burden of debt which that war has entailed on its national finances—which is making such superhuman efforts to recover its financial position—I cannot but believe that a country so deeply interested in the science of self-government will, and speedily, know how to compose the agitation which at present prevails, and exhibit to the world at no distant period again the gratifying prospect of a great, a proud, and a prosperous community. (Loud cheers.) And, gentlemen, I may be permitted to say that if, in the course of that dreadful war which has so long devastated that country any questions may have arisen between that and our country which have produced the slightest amount of unpleasant feeling, I have a confident expectation that the two Governments approaching these questions in a spirit of mutual forbearance and kind conciliation—(loud cheers)—will arrive at such a solution of those questions as not only to remove all remnants of bitterness, but place on a better foundation than ever our relations with that great country, to which we are bound by so many ties of interest and regard. (Loud cheers.) Of the war in Germany I will not pretend to speak. It is not for us to pass an opinion on the merits of that war, and it would be premature now to express any opinion as to its ultimate results. But with regard to two of the countries mainly interested in that war—with regard to Austria and Italy—now that by the transfer of Venetia a burden is taken off from one and a long-desired province is acquired by the other, I entertain, in the best interests of the world, a confident hope that these countries will derive mutual advantages in maintaining the most friendly relations, and that Italy especially, released from any apprehension of foreign invasion or war, will devote its attention to its internal affairs and the further development of its great interests and resources. (Cheers.) It is quite true that we can claim no part in any great military achievement; but

we, thank God, have no sanguinary battle to dispute. We have no military triumphs to boast; but peace has its triumphs as well as war, and in the course of the past year we can point with pride to a triumph more advantageous to the human race, redounding more to the credit of the country, than any which could be acquired by any warlike operations, however skillfully conducted and however bravely carried on. (Cheers.) I allude to that great triumph which has been achieved by British science, by British skill, by British perseverance, by British energy, by which we have maintained our claim to exercise dominion over the sea, and combined in intimate and enduring bonds the great continents of Europe and America, between which we have succeeded in annihilating time and space. (Cheers.) And yet, my Lord Mayor, although we have not been engaged in any warlike operations, I can hardly say that we have no military achievements to boast of, because in the course of the present year we have seen the capital of Belgium occupied by a military force, composed of the joint forces of France and England. (Cheers and a laugh.) We have seen that invasion conducted with the most perfect success, and prominent among the invaders was no less a person than the late Lord Mayor of London. (A laugh.) That invasion has been one of a very remarkable character. Our riflemen—the volunteers—there have reaped laurels on a bloodless field, but they have achieved a still greater conquest by their good conduct and admirable behaviour, a conquest not over the territory but over the hearts and affections of the people whom they invaded. It is well known that the appetite for foreign invasion grows by that which it feeds on, and next year we contemplate a bolder step, and I may frankly state—it may not be diplomatic, but I will state that it is the intention of the Government next year to invade the neighbouring country of France on a very extensive scale. (Cheers.) I think that the city of Paris, that great and beautiful city, is placed in a very serious danger of being in the occupation of the hosts of Europe and the world, to such an extent that our neighbours will find it a very serious difficulty to billet and provide for them. (A laugh.) But it is one gratifying fact in such an invasion—it differs from all other invasions in this—that the invaders, and not the invaded, are the parties most likely to be laid under contribution. (Cheers.) It is my earnest hope, and I am sure it will be the earnest hope of all those whom I address, that such conquests and invasions may be the only ones that Europe is destined for many years to witness—(cheers)—conquests and invasions which leave behind them no sting of bitterness, no envenomed feelings, but which, on the other hand, by exciting through various countries mutual feelings of respect, admiration, and esteem, are a better security than anything which kings can offer or statesmen devise for the general peace of the world—so happily expressed in the words, "Peace on earth, and goodwill to men." (Cheers.)

ROYAL POLYTECHNIC INSTITUTION.—The directors of this institution have slightly varied the features of their programme. To the scientific attractions has been added an experiment which curiously illustrates the capabilities of heat for reflection and concentration. A fire is lighted at one end of the room, behind which is placed a large plate of sheet iron. Another of similar shape is placed at the opposite end, a distance of 100 feet, upon which the heat is reflected. The concave shape of the iron causes the heat to converge upon the central point, whence it is a second time reflected upon a much smaller concave plate placed before it, and thus communicated to a beefsteak, which it effectually cooks. Mr. Damer Cape, whose striking personal likeness to the illustrious bard renders him a favourite in his entertainment, entitled, "Shakespeare and his Creations," has succeeded Mr. George Buckland, in an entertainment half musical, half panoramic, called, "A New Version of an Old Story," but we do not think he has improved it. We notice that several *tableaux vivants*, which were the most pleasing features in Mr. Buckland's version, have been altogether omitted. The rest of the entertainment remains unchanged.

NEW MAYORS.—Norwich, Mr. F. E. Watson; Colchester, Mr. P. O. Papillon; Yarmouth, Mr. E. P. Youell; Ipswich, Mr. R. C. Ransome; Portsmouth, Mr. Alderman Emmanuel Emmanuel; Bradford, Mr. Alderman Brayshaw; Liverpool, Mr. J. G. Morris; Southampton, Mr. Alderman Emanuel, re-elected; Windsor, Mr. Alderman Copland; Bury St. Edmunds, Mr. G. H. Nunn, second time; Rochester, Mr. Alderman Coles; Guildford, Mr. P. Whittington Jacob, re-elected; Maidstone, Mr. H. R. Cutbush; Reading, Mr. H. J. Simonds; Maidenhead, Mr. Alderman Nicholson; Newbury, Mr. Cave; Birmingham, Mr. George Dixon; Nottingham, Mr. Alderman J. L. Thackeray; Bristol, Mr. E. S. Robinson; Manchester, Mr. Alderman Neill; Salford, Mr. Alderman Pochin; Glasgow, Mr. J. Lumsden (Lord Provost); Halifax, Mr. T. Shaw; Leeds, Mr. Alderman Fairbairn; Preston, Mr. Alderman Birley; Rochdale, Mr. J. Robinson; Sheffield, Mr. Alderman Webster; Wakefield, Mr. W. Shaw; York, Mr. Alderman Meek (third time); Derby, Mr. J. Renals; Hull, Mr. Alderman Loft (re-elected); Leicester, Mr. Hodges (re-elected); Wigan, Mr. Thos. Heald; Gravesend, Mr. J. Sams.

THE QUEBEC FIRE.—The subscriptions up to Monday evening, including the donation of 100*l.* from the Prince of Wales, amount to about 13,400*l.* This sum is exclusive of the subscriptions now being raised, or to be raised, in Manchester, Liverpool, and Glasgow—meetings having been convened in the two last-named cities. The committee in Manchester have resolved to send out immediately one thousand pairs of blankets, for the use of the poor sufferers by the fire. These blankets, &c., will go forward by the next steamer, Messrs. Allan Brothers and Co. having undertaken to forward them with the utmost despatch, and free from all charges. These blankets will be a most valuable help in relieving the bitter distress now existing in Quebec.

Literature.

TISCHENDORF ON THE AGE OF
THE GOSPELS.*

All those who are interested in New Testament studies—a rapidly increasing number in this country—will receive with interest and deference anything from the pen of Dr. Tischendorf; even though not immediately connected with that field of inquiry in which he has attained his undisputed and cheerfully acknowledged pre-eminence. The present publication had its origin in a paper read by Dr. Tischendorf at a Conference of the Evangelical Church of Germany, held at Attenburg, in September, 1864 ("Wann wurden unsere Evangelien verfasst"?). At the request of the committee of the Religious Tract Society of Zwickau, Dr. Tischendorf undertook to recast his original paper, and give it a form better adapted for popular use—herein showing a most honourable readiness to give the non-scientific public the benefit of his learned researches: and the revised popular version of his essay has already been translated into French, Italian, and (now) English.

It is refreshing to find that the source of the author's untiring and altogether heroic zeal for the text of the New Testament, is to be found no less in his simple devotion to the truth it conveys than in an unusually active critical faculty. These are the words in which Dr. Tischendorf records his emphatic protest against certain current delusions of our day:—

"But, perhaps, it will be said that the Deity of Christ is not an essential element of Christianity. Does there not remain to us its sublime system of morals, even though Christ were not the Son of God? To reason in your way seems to us to imply, either that we have no idea at all what Christianity is, or, which comes to the same thing, that we have an essentially wrong idea. Christianity does not, strictly speaking, rest on the moral teaching of Jesus, however sublime that is, but it rests in his person only. It is in the person of Christ that the church is founded; this is its corner-stone; it is in this the doctrines which Jesus and his apostles taught, rest as the foundation truth of all. And if we are in error in believing in the person of Christ as taught us in the Gospels, then the Church herself is in error, and must be given up as a deception."

Lest too much should be expected from this treatise, it must be carefully borne in mind that it was simply intended to answer the purposes of a society corresponding to that under whose auspices it is now being issued in this country. The original "paper"—itself necessarily brief—has been studiously divested of those features which would better adapt it to the learned than to the "general reader"; and it is apparent throughout that the learned author felt himself to be writing to those who require even first principles to be stated and enforced. Still (we need hardly say), though brief, and popular in its method of treatment, it is both satisfactory and thorough, within the limits to which the author has deliberately restricted himself. Neither was it to be expected that anything absolutely new should be contributed to the treatment of so well-worn a subject. To ascend to the earliest date at which our existing Gospels are mentioned; to show how, step by step, our testimony (at least in its inferences) mounts up almost to the lifetime of the Apostles; to indicate the bearing of the evidence furnished by the versions credibly (if not demonstrably) traced to the second century of the Christian era:—to do this, was, to a large extent, to go over the same ground which has so often been traversed by Biblical scholarship. But we do not know of the existence of any similar work—certainly none attested by such authority—in which these strands of the twisted cord of evidence are so exposed and laid bare for all alike to judge of their strength and reliability. We may mention, moreover, that Dr. Tischendorf's verdict will serve strongly to support those who believe our present Gospel of Matthew to be an original, rather than a version of some Hebrew one:—the opinion so ably maintained (as our readers may remember) in the suggestive and scholarly work of Dr. Roberts. Also that his remarks on the singular agreement of the Sinaitic text with the Old Italic Version, indicate a line of argument (of necessity here sketched rather than elaborated) of the greatest interest and importance.

Prefixed to the tractate is a brief sketch of the author's labours in the field of New Testament criticism, and in particular, of his discovery of the famous Codex Sinaiticus, or *κ*. Dr. Tischendorf has had the privilege and the honour to make far more important contributions to our materials for reconstructing the

sacred text than any other individual. His decipherment of the famous palimpsest—already doomed to the flames, when his hand interposed—was a labour to signalise a lifetime; and we can well allow the natural satisfaction with which the dictum of an eminent scholar, on his other capital achievement, is here recorded, "I would rather have discovered the Sinaitic manuscript than the Koh-i-noor of the Queen of England."

We are tempted further to extract the passage in which the worthy scholar's glowing delight is depicted—much as Ho-ti's ecstasy over a baser discovery is set forth in a well-known paper of Elia's—as he first feasted his eyes upon the precious leaves of the volume which had so long eluded his search, and then set promptly to work upon the transcription of the lost portions of Barnabas. But we must not borrow further from a pamphlet which is within the reach of all. Most heartily do we wish this veritable and devoted knight-errant of the sacred text a ripe prolongation of those days which he has consecrated to such worthy and disinterested services; and—may we without intrusiveness add?—a no less, ripe enjoyment of those springs of joy and consolation which are to be found in the pages which he has done so much towards exhibiting in their natural purity and beauty.

A PLEA FOR A NEW TRANSLATION
OF THE SCRIPTURES.*

When we listen to the heavy indictment so often now preferred by critics against our present version of the Scriptures, we wonder how it is that the revision pleaded for can have been delayed so long. When we turn to look at any of the tentative new translations of some portion of the Bible, our wonder at the delay of revision ceases, and we cordially subscribe to the statement of Scripture—"No man also, having drunk old wine, straightway desireth new, for he saith, The old is better."

If we could forget all the hallowed memories of past generations and of our own early days, so intimately associated with the *ipsissima verba* of our English version—if, in our great authors, we could transmute into the desired new amalgam the myriad veins of silver and gold, drawn from the mines of our Scriptures, that make beautiful and strong their masses of meaner metal—if we could but start afresh with the Hebrew and Greek Testaments, and forget that we have these books also as "wells English undefiled,"—then would we most earnestly wish that our ripest scholars and our most cunning writers should bend all their energies to give us a most exact and complete rendering of them in the vernacular. But it cannot be thus, and we must therefore make the best of our actual circumstances. For all the critical emendations and new readings proposed we should think it an incalculable loss to exchange the halo of glory that gathers about our present translation, and the cords of affection that bind us so closely to its every page. Mr. Dewes would doubtless consider this weak and pernicious sentiment, and not to be regarded for a moment if it hindered the correction of an admitted fault. If the long list of accusations he brings against the authorised version be verified, his zeal for reform is not to be deprecated. But when we are told that the present rendering of St. Paul's Epistles is so faulty and obscure as to repel the reader, so that a very small proportion of the readers of other parts of the Scriptures ever attempt to understand them, and that this "version is continually a hindrance rather than a help to any one who would explain to others what 'the mind of the Spirit as expressed in Scripture is,' we think he is going much too far. So also is this summing up of charges:—

"The authorised version of Scripture is always inaccurate; it is very often obscure; it abounds in mistakes, many of them of an important nature; it introduces ideas of which there is no trace in the original, and such ideas as have taken a strong hold of the nation; and yet we are gravely told that it is a noble version, with which no other existing one can compare. Thus are all those who have not scholarship sufficient to judge for themselves, continually misled. It is surely a disgrace to the English Church and nation, that there is no version of the Scriptures which even a thoughtful, educated reader can understand. All other books which the world highly values find those who can translate them with clearness and accuracy. The press teems with fresh translations of works which have already been well translated. One able scholar after another spends months of labour upon Homer; anxious, with a commendable anxiety, that his fellow-countrymen also may be able to enjoy that in which he finds himself a never-failing source of delight. The

Book of all books remains practically for the great mass of Englishmen, in great part of it, untranslated still."

Neglecting, as having been often pointed out before, the frequent instances of the same Greek word, or cognate words, being translated by different English words or by words not cognate, and *vice versa*, Mr. Dewes cites many faults and inaccuracies, and instances, as he maintains, of decided perversion of the meaning of the sacred writer, and of the introduction of ideas of which there is no trace in the original. Of these last, especial mention is made of *κρίνω*, *κρίσις*, and *κρίμα*, which in this, their simple form, are often rendered by words of stronger meaning than they are when compounded with *κατα*. This strong meaning, it is asserted, is not justified by any passage in the original text. The words Hades and Gehenna, too, usually translated "Hell," are, it is contended, thus mistranslated, since this word suggests to us an idea never intended to be conveyed by the original words. To ascertain this, a very careful and laborious examination was made of a great number of Jewish writings and the works of learned commentators, the result of which is that "there are but two passages which even a superficial reader could consider to be corroborative of the assertion 'that the Jews understood Gehenna to be a place of everlasting punishment.'" Several revised translations of different portions of the Scriptures lately put forth by eminent men are referred to and criticised, and their unsatisfactory character pointed out. Among the rest, those of Bishop Ellicott, Dean Alford, and Dr. Vaughan. As a specimen of Mr. Dewes' independent translation, we may instance Rom. i. 25, where the words *μετέλλαξαν τὴν ἀλήθειαν τοῦ Θεοῦ ἐν τῷ ψεύδει*, in which most commentators agree in the main with our version—"Who changed 'the truth of God into a lie,' are thus rendered—"Inasmuch as they perverted in 'their untruthfulness the truth God had 'taught them about himself.'" The version of this Epistle by Mr. Dewes seems to us on the whole (while frequently to be preferred for accuracy) arid, bleak, hard, and greatly wanting in the tunefulness and beauty we are accustomed to. We have endeavoured without prejudice—a very difficult task, we admit—to form an estimate of the comparative values of the old and this new version. We selected the eighth chapter of the Epistle and read it over several times in its new rendering and then in its old, and the effect upon us differs as would that of a song performed with painful correctness, but without sweetness or passion, from that of a "solemn music."

COMPLETION OF THE "CAMBRIDGE
SHAKESPEARE.*

We heartily congratulate the editors of the "Cambridge Shakespeare" on the completion of the task on which they have bestowed the faithful labours of now nearly six years. Their reward has no doubt been "in the labour itself"; but they have the gratification of knowing that scholars have appreciated their work; that they have gained almost unanimous praise; and that they have so associated their names with the works of Shakespeare, that they are as little likely to be forgotten as Theobald's or Capell's. Having somewhat carefully noticed each of the eight preceding volumes, we have nothing to add in the way of general criticism, or in explanation of the principles by which the editors have been guided in their labours. And we do but sum up the many and varied commendations we have formerly expressed, when we briefly say that they have produced an edition of the works of our greatest Englishman incomparably the best that has at any time appeared; more important than any other at once to the ordinary reader, the Shakespearian critic, and the student of literature and language. It is a work of truly national importance.

Some of our readers, as students of language, may be glad to know why the editors have modernised the "spelling" of Shakespeare, when it has been found so important to preserve the orthography, say of Chaucer, and still more of Milton. We extract a few useful remarks from the closing general observations of their preface.

"What is called 'modern' spelling is, in fact, not so much an alteration of the old spelling as a reduction to uniformity, which obviates numberless misinterpretations. Hardly a word can be found which was not in old days occasionally spelt as we spell it now. Moreover the editions which come nearest to the hand of Shakespeare are, as a rule, the most uniform, that is, the most modern, in spelling; it follows therefore that the variations found in other copies are due to the caprice or indifference of transcribers or printers, and are not generally worth recording, much less repeating. We have recorded every variation which seemed in-

* When were Our Gospels Written? An Argument by CONSTANTINE TISCHENDORF, with a Narrative of the Discovery of the Sinaitic Manuscript. London: Religious Tract Society.

* A Plea for a New Translation of the Scriptures. With a Translation of St. Paul's Epistle to the Romans. By the Rev. ALFRED DEWES, M.A. London: Longmans.

* The Works of William Shakespeare. Edited by W. G. CLARK, M.A., and W. ALDIS WRIGHT, M.A. Vol. IX. Macmillan and Co.

structive or curious in itself, besides all such as might help in the determination of doubtful readings. Had there been any ground for supposing that Shakespeare corrected his own works as they passed through the press, we might have thought ourselves bound to retain the original spelling and even the punctuation, at least in those works which were printed during his lifetime. But in all probability not one of his works were thus corrected, nor, with few exceptions, were they printed from the author's manuscript. In earlier writers, like Chaucer, spelling is of importance, because it indicates the changes which were undergone by words before they came into their present shape, and to mark the various stages in their history, while at the same time it helps to preserve the inflections which were disused altogether before the time of Elizabeth. In the case of Spenser, the spelling is an essential part of the affectedly archaic character of his chief poem, and on this account should be retained. But none of these reasons apply to Shakespeare."

The editors, we believe, are thought by some critics, and even by some others who have felt almost a personal and friendly interest in the progress of the work, to have been too conservative in their emendation of the text by means of conjecture. They have certainly erred on the right side—if, indeed, that is possible: and they will be vindicated to every one accustomed to the critical study of early texts in our own language, or texts of the classics, by the single remark that "the more experience an editor has, the more cautious he will be in the introduction of conjectural emendations, not, assuredly, because his confidence in the earlier texts increases, but because he gains a greater insight into the manifold and far-removed sources of error." Quite entitled, too, are the editors to say that they have, throughout every department of their labour, while carefully observing approved rules, "endeavoured to bear in mind that high above all rules stands the golden rule of moderation, dictated by common sense."

Another point of interest has not been overlooked in these last words to the reader,—that is, the meritorious services of the successive editors and commentators, and even of the innumerable conjectural-emendators. No one has at any time previously been in so favourable a position to pronounce an opinion based on universal acquaintance with the results of successive speculations and with the whole body of materials for criticism. And as our own observation entirely confirms the judgment of the editors, we quote a passage on this subject, which has the additional value of containing the most happy characterisation of the great Shakespeare scholars that we can conceive possible.

"The attentive readers of our notes will, we are persuaded, come to the same conclusion that we have come to: viz., that the value of these men's labours have been greatly underrated. Nothing can be more unfounded than the notion, so prevalent in Germany, that Shakespeare has till of late years been neglected and undervalued by his countrymen. Even in England this erroneous assertion is frequently repeated, as if it were too obvious to require proof. The genius of Shakespeare and the stupidity of his commentators is a popular antithesis as trite as it is unjust. In this despised class are found some of the most famous and accomplished Englishmen of their time. And it is a study of great interest to follow them as they exercise their varied talents on the noblest field which the literature of their country afforded. Rowe, himself a dramatist of no mean skill; Pope, with his deep poetic insight; Theobald, with his fine tact and marvellous ingenuity; Hanmer, whose guesses, however they may pass the sober limits of criticism, are sometimes brilliant, often instructive, and never foolish; Warburton, audacious and arrogant, but now and then singularly happy; Johnson, with his masculine common sense; Capell, the most useful of all, whose conscientious diligence is untiring, whose minute accuracy is scarcely ever at fault; Stevens, Malone, Blackstone, Farmer, Tyrwhitt, Rann, Boswell, Singer, and Sydney Walker, with all their varied learning; together with their successors of the present generation in England, Germany, and America, who have devoted themselves to the illustration of Shakespeare as to a labour of love."

The contents of the present volume are "Antony and Cleopatra," "Cymbeline," "Pericles," and the "Poems." The two former plays appeared for the first time in the folio of 1623, and the collation of the text with the following folios has yielded nothing of great importance. The office of conjectural emendation is, also, as to these plays, less resultful than in most others, though there are many points of interest on which we might remark had we room to do so. One only shall detain us: it is the well-known passage in "Cymbeline," iii. 4.

"Some jay of Italy

Whose mother was her painting, hath betrayed him."

It is well-known that the emendators have done little to clear away the obscurity in the italicised words. The principal conjectures have been—

"Whose mother was her planting."

—THEOBALD.

"— feathers are her painting."

—HANMER.

"— meether was her —"

—WARBURTON.

"— motheur —"

—BROCKET.

"Who smother was: her — &c."

—JACKSON.

"Whose muffer —"

—KNIGHT.

"Who smothers her with —"

—COLLIER, MS.

A curious and amusing list—which leaves little hope of disentangling the sense, if it really be entangled. The editors, in a special note, reject Warburton's "meether," which he said was a north-country word for "beauty," but gave no authority; and, also, treat Becket's "motheur" as "an invention." They then remark, "If the text be right, the meaning probably is, 'Whose mother aided and abetted her daughter in the trade of seduction.' . . . It suits the character of Imogen that she should conceive 'a circumstance to account for, and in some measure palliate, her husband's fault.' An illustration is added, where person and idea slightly correspond, from Middleton's "A Mad World, my Masters."

The great feature of the volume is the editing of the "Poems." This may fairly be said to be perfect; and, as far as momentary recollection serves us, has never been even attempted in such a thorough manner before. We do not ourselves know much of the state of the text of "Pericles"; but observe that the editors have had the heavy labour of collating no less than six early quarto editions, with the third and fourth folios—this play having been omitted from the first and second folios. It is so poor, disagreeable and impure a play, and so largely wanting in the higher thought and redeeming feeling of Shakespeare, that, we think, all that can possibly be said for its connection with him is, as alleged by the present editors, "that the hand of Shakespeare is traceable in many of the scenes, and that throughout the play he largely retouched, and even rewrote, the work of some inferior dramatist." If this were the place to argue out the question fully, we should maintain that these Shakespearean touches are less frequent than the words we have quoted imply; and that the play is certainly not to be regarded as one of which Shakespeare is in any just sense the author.

We are encouraged by the editors to look for a new work from them, devoted to the illustration of Shakespeare's text, in which the materials gathered in the course of their inquiries, and their study of other authors contemporary with or immediately subsequent to Shakespeare, will be connected with "a vast mass of recent criticism" to which they have hitherto had no opportunity of doing justice. We, and all who have profited by their admirable labours as editors, shall now look eagerly for the appearance of a work in which they will probably have more the character of commentators; and we are very confident that our Shakespeare literature will be greatly enriched.

We may add, that a list is given in this volume, of all the editions collated, and of all the works consulted, for the present publication. It contains some hundreds; and may serve as a very interesting guide to the formation of a Shakespeare library.

BRIEF NOTICES.

Original Penny Readings; A Series of Short Sketches. By GEORGE MANVILLE FENN. (London: George Routledge and Sons.) These sketches have been written to meet the want often felt by the author and many others besides, for some short, pithy, telling pieces, sure to hit the taste of the usual frequenters of Penny Readings. They have already appeared in the pages of *All the Year Round*, *Once a Week*, the *Evening Star*, &c., &c. They are written with considerable vivacity and point, with, occasionally, deep pathos or frolicsome fun. As far as we have read them they are all of the sensational kind, and are sure to excite strongly the interest of a popular gathering. Sketches such as these are, perhaps, very properly served up as sauce to dishes of better fare in one of these entertainments, but we fear the caterer of the better fare would be received but coldly after the taste had been tickled by these conserves.

The Bethel Flag. Sermons to Seamen. By the Rev. ROBERT PHILIP. New and Revised Edition. (Religious Tract Society.) This is a really valuable little book, of a character which we are glad to see multiplying continually in the book publications of the Tract Society. Working men, and seamen especially, are much more likely to be impressed by such sermons as these, in which the grandest truths are presented in the simplest language and with familiar illustration, than by reiterated statements of the various doctrines of Christianity, which, in technical language, cannot be expressed in words of less than four or five syllables. Mr. Philip speaks, in a tone of mingled tenderness and manliness well calculated to win a seaman's heart, of God's love to man, and man's true happiness in serving God. He dwells more upon the joy of the Christian life than upon the terrors of judgment, although not failing to borrow themes of a deeply solemn nature from the perils and

accidents incident to a seafaring life. The sermons were preached about forty years ago to sailors at Liverpool, and were printed shortly after. The present edition, however, has been published at the request of gentlemen who take a deep interest in the welfare of sailors, after being thoroughly revised by an officer in the navy and two missionaries to seamen.

Miscellaneous News.

SURREY CHAPEL POPULAR LECTURES.—Notwithstanding the unfavourable weather, Surrey Chapel was crowded on Monday evening to hear a lecture a lecture from Mr. G. M. Murphy, on "A Ride to York." The lecture, which comprised a dissertation on ancient and modern travel, and an historical résumé of the more prominent places on the route of the Great Northern Railway, was frequently applauded. E. H. Rabbits, Esq., of Newington, occupied the chair. Next Monday a concert will be given by the Tonic Sol-Fa choir, under the direction of Mr. T. Hooper.

GREAT NORTHERN HOSPITAL, CALEDONIAN-ROAD, ISLINGTON, N.—Number of patients for the week ending Nov. 10, 1,022, of which 279 were new cases. Old linen rags are much wanted.

SUDDEN DEATH IN A BALLROOM.—The other evening, a young woman, named Donald, attended a ball at Airdrie given by the Orange Lodge, and was taken ill in the ballroom, having broken a blood-vessel, and shortly afterwards died.

YELLOW FEVER.—There has been a serious outbreak of yellow fever on board the West India mail steamship *Atrato*, just arrived at Southampton. Out of thirty-five cases, more than a third have proved fatal. The vessel has been put in quarantine, the duration of which will depend upon the instructions which the local authorities will receive from the Privy Council.

ONE GOOD EFFECT OF THE PANIC.—So far as we are able to learn, not one of the great railway companies intend promoting any new schemes during the forthcoming session, with the exception of the London and North-Western, who will, we understand, go to Parliament for the new line from Sheffield to Liverpool. Bills for raising additional capital, rearrangement of capital, abandonment of lines, &c., must, as a matter of course, come before the Legislature for consideration.—*Railway News.*

UNIVERSITY COLLEGE, LONDON.—At a meeting of the Council of University College held on Saturday week, Mr. Martineau, who, as we have previously stated, was a candidate for the vacant chair of Mental Philosophy and Logic, was rejected by a majority of ten to eight. Amongst the majority were found some who were opposed to Mr. Martineau's philosophical opinions, and others who objected to placing an eminent Unitarian minister in the chair of Philosophy.

OXFORD UNIVERSITY UNION.—The subject for discussion at the union on Thursday evening was, "That, in the opinion of this house, Mr. Bright is a reproach to the country which gave him birth." An amendment was moved—"That while admiring Mr. Bright's talent, this house regrets that it should be given to the support of a mischievous party." This was negatived, and another amendment moved—"That Mr. Bright's political career for many years past has been such as to render him a most serious nuisance to this country." This was also negatived, and the original motion was then carried, 63 voting for it and 26 against—majority, 37.

SERIOUS ACCIDENT TO PROFESSOR SELWYN.—An accident, painfully similar to that which cost Dr. Whewell his life, occurred on Saturday to Professor Selwyn, of Cambridge. The reports which have been published state that on Saturday afternoon Professor Selwyn was proceeding on horseback to visit Lady King, at Madingley Hall, accompanied by Mrs. Selwyn and some other members of his family, when he met another member of the University, also on horseback, and his horse started and then increased its pace to a gallop. It afterwards became unmanageable, and threw the Professor with great violence. He was found insensible, and bleeding from the mouth and ears. He was immediately conveyed to his residence, where he lies in a precarious state. Hopes, however, are entertained of his recovery.

THE QUEEN'S UNIVERSITY IN IRELAND.—Mr. J. A. Lawson, late Attorney-General, and Mr. E. Sullivan, late Solicitor-General for Ireland, have given an opinion on queries submitted to them by the Queen's University Senate, whether the acceptance of the supplemental charter of 1866 by the senate only was a valid act; and whether degrees granted under the authority of that charter have all the force intended by it. They have jointly replied that the senate of the Queen's University had power to accept the supplemental charter, and that their acceptance of it constitutes a valid act, such as no court of law or equity can legally set aside. They further think that degrees conferred under the authority of the supplemental charter will have all the force contemplated by that document.

DR. M'COSH ON AMERICA.—The Rev. Professor M'Cosh, of Queen's College, Belfast, who has just returned from a four months' tour in America, has, in the course of a public lecture at Belfast, stated that wherever he went in the United States, in sermons, public addresses, and otherwise, he earnestly pressed the duty and importance of Christians in England and America cultivating a closer friendship. He had visited black schools in Washington, Virginia, and Baltimore, established since the war, and found that the negro children had made as much progress in elementary learning as persons of the same age in England could have done in the same

time. The Freedmen's Bureau schools had in July last 125,000 pupils, and the adult blacks were eager for instruction. He (Dr. M'Cosh) had urged the President to educate the negroes while they have an appetite for it, lest they should fall into habits of profligacy. The education of the United States was (unlike the Prussian) Christian, and was at the bottom of the physical comfort seen among the people. A New England village of the better sort was (he said) one of the finest sights in the world to a philanthropist.

THE BRISTOL MAYORALTY.—A majority of the Corporation of Bristol have uniformly been Conservative, but latterly the Liberals have made great complaints of being shut out from their fair share in the management of the municipal affairs of the city and from all municipal offices. They put forth great effort at the municipal elections last week, and succeeding in ousting two or three Conservatives; but they would still be comparatively powerless in the Council. The Conservatives, however, have thought it prudent to meet them half way, and have invited the Liberals to nominate the mayor for the ensuing year. Mr. C. J. Thomas and Mr. John Perry were asked to accept the office, but felt themselves obliged to decline it on personal grounds. The choice of the Liberals has now fallen upon Mr. E. S. Robinson, a staunch Dissenter, who has taken a very prominent part in all religious and political movements in Bristol.

THE FORTHCOMING REFORM BANQUET AT MANCHESTER.—The Banquet Committee are making rapid progress with the numerous arrangements necessary for the banquet. The large hall is to be decorated, and the drawing-room, leading out of the ladies' refreshment-room, is to be carpeted, furnished with ottomans, &c., and rendered quite a comfortable lounge for the ladies. All the entrances and stairs will be carpeted, and profusely adorned with plants of various descriptions, and placards giving directions how to proceed to the various parts of the building will be posted in conspicuous places. The exterior of the building will be brilliantly illuminated with the oxygen light, which, besides being in itself an attraction, will greatly facilitate the preserving of order during the arrival and departure of the public. It is intended in a day or two to advertise a list of complete instructions to ticket-holders, in reference to the respective doors at which they will be admitted, with all other arrangements.

DANGERS OF LONDON STREETS.—Between six and seven o'clock on Friday last Mr. Rees, of Dennett-road, was robbed of upwards of 200*l.*, on his way home from the Peckham railway-station. The attack was made by two men, the one meeting and the other overtaking from behind; and from the time selected and the skilful way in which the robbery was executed, there is no doubt it had been pre-arranged, and was carried out by persons who had made themselves acquainted with Mr. Rees' habits, and had followed him from the bank on the day of the robbery. Unfortunately, 150*l.* was in gold; but the other portion, which was in paper, may lead to the detection of the thieves. Between forty and fifty cases of daring highway robbery have now occurred in South London within the last two or three weeks, and it is time some great improvements were made in the police arrangements of the district. —*Times*. The garrotting "season" appears to have commenced at Liverpool. On Monday two ruffians were brought before the Liverpool stipendiary magistrates and committed to the assizes, and another prisoner was remanded.

THE MAYORALTY OF MACCLESFIELD.—(From a Correspondent.)—This town in Cheshire has been described in *All the Year Round* as "doomed." The silk manufacture, its staple trade, has for many years past been in a state of decay; the rates are high, the inhabitants poor, and it is stated that there are nearly 2,000 houses to let. But, although the depression of its once flourishing trade has made Macclesfield a "quiet town," generally speaking, there is no place in her Majesty's dominions where party feeling runs higher, and where that feeling takes such remarkable ways of expressing itself. Not long since the friends of the Liberation Society held a meeting—or, rather, attempted to hold a meeting—at the Town Hall, but the speakers were prevented from making themselves heard in consequence of the hissing, hooting, cock-crowing, and the penny-whistle and trumpet performances of a lot of roughs who were hired for the purpose by the friends of Church and State. The year before last it was resolved by the members of the Town Council to elect Mr. Joseph Wright, a Liberal and a member of the Nonconformist body, as chief magistrate; but in consequence of a reply having been received to a note by the Rev. Mr. Smith, the minister of the old church, stating that he should decline to carry out the ancient custom of heading a civic procession to the church on the Sunday after his installation in the office, a "tempest in a teapot" was raised, and the result was that the retiring mayor was re-elected. This year Mr. Wright's friends again nominated him to fill the civic chair. Even his political opponents admitted that his claims and qualifications for that dignity were superior to those of any other member of the corporation, and expressed their willingness to support his appointment if he would only forego his conscientious scruples, and go in procession to church. But the mayor-elect remained inviolable in his principles. At the election of mayor on Friday last, Mr. Wright was duly proposed and seconded, when several members of the Church and State party said that before they voted they should like to know "if it was Mr. Wright's intention to conform to the good old custom of going to church," because then they should know how to act in the matter. The worthy aldermen who proposed and seconded Mr. Wright's appointment declined to answer the question, stating that the question was

an improper one, and that it was unfair to dictate to the gentleman, who they admitted was in every well qualified for the office, about his going to church.—Upon this a Tory member of the Council proposed another gentleman for the vacant honour, and another Tory councillor seconded the amendment. On being put to the vote, Mr. Wright was elected by a large majority. The newly-appointed mayor, true to his conscience, gave no intimation of his intention of going to church; so the Tory party, in a spirit of malevolence, and determined that the old pageant should not be allowed to lapse through its non observance, issued placards setting forth their intention of having a procession to the old church, and calling upon the members of the Conservative Association, especially, to muster in strong force on Sunday afternoon, at the Old Meadow, in order to proceed in procession to the church. A procession to an edifice representing the State did take place, but a sorry affair it was, being completely shorn of its usual attractive and influential features. Where were the mayor, the mace, the javelin men, the splendid band of the Rifle Volunteers, the aldermen and councillors, the corporation officers, the clergy in their robes, the influential gentlemen, professional men and tradesmen? Compared with the mayor's processions of previous years, how the glory had departed! Certainly the procession was headed by the militia drum-and-fife band, and there was an insignificant section of the Council to be seen; but in point of numbers, influence, or respectability, the procession was a miserable failure—something like what Shakespeare's play of "Hamlet" would be with the Prince of Denmark omitted.—*Manchester Examiner*.

Court, Official, and Personal News.

The Queen and Royal family attended Divine service on Sunday morning in the private chapel, Windsor Castle. The Dean of Windsor officiated, and administered the Sacrament of the Holy Communion.

Her Majesty held a Privy Council on Saturday at Windsor Castle, when Sir F. Kelly, Sir Hugh Cairns, Vice-Chancellor Kindersley, and Sir H. Storks, were admitted to the dignity of Privy Counsellors. The honour of knighthood was conferred upon Mr. Rolt, the new Attorney-General; Mr. Baker, the celebrated African traveller; and Dr. Thompson, Mr. Canning, and Captain Anderson, the heroes of the Atlantic cable. At the same sitting it was ordered that Parliament be further prorogued to Tuesday, the 15th of January next, and that the prayer respecting the cattle plague be discontinued. The Marquis of Lansdowne surrendered the insignia of the Garter worn by his father.

It is not generally known that her Majesty has, at Windsor Castle, the most valuable collection of miniatures in the world, including portraits of nearly every Royal and distinguished personage from the Tudor era down to the youngest of the little Princesses.—*Guardian*.

The Queen, it is said, has given her commands to Mr Woodward to collect everything that illustrates the paintings, career, and personal character of Michael Angelo, in whom the Prince Consort took a deep interest.

Prince Arthur having now reached his sixteenth year, her Majesty, it is announced, has determined that he shall enter the Royal Military Academy at Woolwich as a gentleman cadet.

Lord Chelmsford, it is rumoured, will resign the Lord Chancellorship, and take the place likely to be vacated by Chief Justice Erie, the Chief Justiceship of the Common Pleas, in which case Sir Hugh Cairns will take the Lord Chancellorship.

Sir J. L. Knight Bruce, who a fortnight ago resigned the office of Lord Justice of Appeal, died on Wednesday afternoon, at the age of seventy-five years.

The London correspondent of the *Manchester Guardian* says directions have been given to a gentleman of legal eminence to prepare the draft of a new Reform Bill; and it is confidently expected that the measure will be ready to be laid upon the table on the reassembling of Parliament.

According to the *Army and Navy Gazette*, the commissioners appointed to inquire into the state of the army will recommend that in future the terms of enlistment be, first, for twelve years, and, second, for nine years, and that those who re-enlist for the second term shall have an increase of 2*d.* per day, and at the expiration of the term 1*s.* per day pension, irrespective of any pecuniary advantage now obtainable for good conduct.

The Parliamentary revision for North Lancashire gives a gain of 450 to the Liberals.

Dr. Mary E. Walker, now on a visit here from the United States of America, will deliver a lecture at St. James's Hall on Tuesday, the 20th inst.

The Princess of Wales has gone to Windsor to spend a few days with the Queen.

The Duke of Sutherland has set out for Italy.

We (*Liverpool Daily Post*) are indebted for the following information to one who is well informed:—"Disraeli will astonish the world in his budget by proposing to assume all the debentures of the railways, guaranteeing to the holders two per cent. less than the railways pay the State—in forty years the national debt to be reduced 120 millions by the profits. Something similar is in course of arrangement for the telegraph lines."

It is asserted that the Government have decided to create three new judges—one for each court; and

also to rearrange the circuits. Lancashire is to become a separate circuit; Yorkshire and the northern counties are to form the Northern Circuit; and the Midland Circuit is to return to its old form, with the addition of Birmingham as an assize town.

The Bishop of London's health is considerably improved, and his lordship will shortly go to the sea-coast for a few weeks.

We (*the Star*) understand that Lieutenant Brand is in command of the *Delight* gunboat, and is stationed at Jamaica. He has been promoted to that vessel since the disclosures, his appointment being dated March, 1866. Most people will think that this is not only a direct approval of his acts, but a gross insult to the people of Jamaica. The Government might at least have had the decency to remove him to some other station.

LITERATURE, SCIENCE, AND ART.

The *Fortnightly Review* has become the for-the-present-every-other-Fortnightly Review; in other words, it is to be named after the fortnight and appear by the month. Mr. George Henry Lewes retires, on account of ill-health, from the editorship of the *Fortnightly Review*. No one is as yet appointed in his place.

Messrs. Moxon, the publishers, announce that they are ready to receive subscriptions for the erection of a monument over the grave of Charles Lamb.

Mr. Kopp has communicated to the Academy of Sciences the result of some practical experiments on the nitro-glycerine used in quarries in France for blasting purposes. 1,500 grammes will detach about seventy cubic metres of hard rock. The nitro-glycerine employed is heavier than water; it may be handled with comparative safety, but a violent shock will cause it to explode.

Messrs. J. H. Parker and Co. announce as "in immediate preparation" Sir J. T. Coleridge's "Biography of the late Rev. John Keble"; contemporaneously with which Messrs. Parker will bring out a series of photographs, by Savage of Winchester, illustrative of the life of the author of the "Christian Year," including his birthplace, the village church where he served as curate, &c., and the vicarage and parish church of Hursley.

Dr. Davidson's translation of Fuesli's Hebrew Lexicon is completed, and the whole work is now published by Messrs. Williams and Norgate in a handsome octavo volume of about 1,600 pages.

We learn, from the best authority, that the statement which has appeared in several newspapers, that Mr. J. S. Mill is now engaged in editing either the entire works or the posthumous papers of Mr. Buckle, is unfounded.—*Daily News*.

Messrs. W. Hepworth Dixon and C. W. Dilke, from London, the former editor of the *Athenaeum* and the latter son of Sir Wentworth Dilke, Bart., M.P., were in Salt Lake City at last accounts. Mr. Dixon will not go any further West, returning East preparatory to his going home. Mr. Dilke will proceed to Australia via San Francisco.—*New York Tribune*.

Hiram Powers, the famous American sculptor, who has made his home in Florence for the last twenty years, and whose noble form and kindly hospitality are known to so many, has just finished a large nude figure of "Eve after the Fall," which far eclipses his "Greek Slave" and his "California." —*The Reader*.

Messrs. Longmans announce "Lyra Britannica," a collection of hymns with memoirs of their authors, by the Rev. Dr. Charles Rogers. The rev. doctor, it would seem, has been nine years engaged in the preparation of this book. The hymns are printed from the original texts, and the authors of favourite hymns, hitherto unknown, have been ascertained. Many of the more conspicuous living hymn-writers have contributed original compositions to the "Lyra."

Gleanings.

A woman named Virtue Innocent has been fined in London for using unjust weights.

QUESTION TO A CLERICAL RITUALIST.—Who's your milliner?—*Punch*.

The Quebec subscription in London on Friday night amounted to 12,500*l.*

A melancholy shipwreck is reported on the Irish coast. The *Ceres*, from London, went ashore near Wexford on Saturday night, and thirty of the crew and passengers were drowned.

Judge Bernard, of New York, has finally decreed that Harriett E. Christy is the lawful wife and heiress of the late E. P. Christy, the negro minstrel. The estate is valued at about 200,000*l.*

Upwards of twenty million persons have visited the Crystal Palace during the eleven years and a-half it has been opened to the public, making an average of over five thousand per day.

Two of the remarkably fine stud of giraffes at the Zoological Gardens, Regent's Park, were unfortunately destroyed on Tuesday night by a fire which broke out in their "house" shortly after the visitors had all left.

It is said that the "Evicted Tenants' Association" purposes to plant a colony of working men's homes in Epping Forest, arranging for cheap trains morning and evening by the Great Eastern Railway.

A member of a fashionable church in New York electrified a music-seller some time since by inquiring for "Solomon's Song," saying his minister had spoken of it as a production of great genius and

beauty, and that he wanted his daughter to sing it.—*Musical Standard.*

It is said that the interest of the Americans in the Paris Exhibition is so great that it is already impossible to engage a single state-room eastward on some of the chief European steamer lines for the first months of the ensuing spring and summer.

The Industrial Exhibition in the Agricultural Hall at Islington was closed on Monday night. Lord John Manners delivered the closing address. Unlike many similar undertakings, the exhibition financially has been successful.

THE PENSION TO MR. YOUNG.—The *Morning Star* has unearthed "Mr. Robert Young," the person to whom Lord Derby has just granted forty pounds a year from the Civil List, as "an acknowledgment of his services as an historical and agricultural poet." Mr. Young, it seems, is the author of a small volume called the "Ulster Harmonist," published, appropriately enough, in Pump-court, Londonderry; and this is a specimen of Mr. Young's "historical" poetry:—

Oh, fearful odds existed, when
With arms on both sides plenty,
William's eighteen thousand men
Crushed James's five-and-twenty.

Of his "agricultural" poems the *Morning Star* seems to be oblivious. Here, however, is a taste of what we suppose he would call his lyric powers:—

Hail, Erin, most delightful land
For strife and superstition,
Where Lucifer to govern seems
And to excite sedition;
Where truth and reason strive in vain
Dark ignorance to banish,
And terror holds her midnight reign
And causes peace to vanish,
Tow row row,
Fal lal liddle diddle, bow wow wow.

—*Birmingham Post.*

Money Market and Commercial Intelligence.

City, Tuesday Evening.

The Bank of England directors, at their last weekly Court, reduced the minimum rate of discount from 4½, at which it was fixed on the 27th of September, to 4 per cent. The rate in the open market has been scarcely affected by this fall, and still continues at about 3½ and 3¼ for first-class bills.

The last Bank return exhibits an increase of 417,135*l.* in the reserve, which is now much above one-third of the total liabilities. The bullion in both departments amounts to 16,892,006*l.*

The rates of money in Germany and Holland are falling. The Bank of Frankfurt has lowered its rate of discount from 4½ to 4. The French rate continues at 3 per cent., both at the Bank and in the open market.

Consols have slightly advanced during the week, and are 89½ to 89¼ for Money, and 88½ to 88¼ less dividend for the December Account.

British Railway Stocks have, generally speaking, improved in consequence of a rumour that Mr. Disraeli will bring in a bill next session to give a Government guarantee railway debentures. In the present bad odour of railway debentures it will be difficult for many of those companies, whose debentures fall due at the end of the present year, to renew them on the former terms.

The attempt to resuscitate the Agra Bank on the plan mentioned some weeks ago in this journal meets with success. The project has been endorsed, first, by a meeting of shareholders, and lastly, by a meeting of creditors. Both meetings were sanguine that the resuscitated bank would recover its old position.

BANK OF ENGLAND.

(From Friday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, Nov. 7.

ISSUE DEPARTMENT.	
Notes issued	£30,987,345
Government Debt	£11,015,100
Other Securities	3,984,900
Gold Coin & Bullion	15,987,345
	£30,987,345

BANKING DEPARTMENT.	
Proprietors' Capital	£14,553,000
Reserve	3,339,812
Public Deposits	4,375,714
Other Deposits	17,150,191
Seven Day and other Bills	642,362
	£30,960,479
	£30,960,479

Nov. 8, 1866. W. MILLER, Chief Cashier.

Births, Marriages, and Deaths.

MARRIAGES.

BISHOP—RAYMOND.—October 30, at Percy Chapel, Bath, by the Rev. C. Chapman, Mr. George B. Bishop, of Fontmell Magna, Dorset, to Hannah, fifth daughter of John Raymond, Esq., Pembroke Dock.

BRUMBY—MARSDEN.—October 31, at Rusholme-road Congregational Chapel, by the Rev. R. M. Davies, of Oldham, Mr. Joshua Brumby, of Liverpool, to Martha Higginbotham, elder daughter of Mr. T. P. Marsden, of Manchester.

BELLAMY—GOULD.—November 1, at the Independent chapel, Topsham, by the Rev. S. M. Bell, Mr. G. Bellamy, junior, to Emma, eldest daughter of Mr. G. Gould, both of Topsham.

HEATON—MARTYN.—November 1, at the Congregational Chapel, Cheetham Hill, Manchester, by the Rev. G. W. Conder, Mr. W. S. Heaton, of Preston, to Annie Emma, youngest daughter of the late Charles Martyn, Esq., of Durham.

GREENHALGH—HORNER.—November 8, at the United Methodist Free Church, Chorlton-on-Medlock, by the Rev.

C. Brewster, James Wardle, eldest son of Mr. Edward Greenhalgh, of Fishpool, Bolton, to Louise Grove, only daughter of the late Mr. William Horatio Horner, of Manchester.

WATERWORTH—BALME.—November 10, at Queen-street Chapel, Leeds, by the Rev. William Thomas, Mr. Richard Thomas Waterworth, to Sarah, eldest daughter of Mr. Jonathan Balme, Congregational missionary, both of Leeds.

DEATHS.

PEOPLE.—September 29, his Majesty King William People, of Bonny, West Coast of Africa, in his fiftieth year.

HILLIER.—October 29, at the residence of her son, the Rev. Dr. Hillier, of Sandwich, Sophia, relict of the late Mr. John Hillier, of Chislehurst, aged eighty-seven years.

VINES.—November 6, at Bushey Heath, Herts, Caleb Vines, Esq., of 28, Canonbury-square, Islington, near London, aged seventy-three. Friends will please to accept this intimation.

HEATON.—November 9, at Queen's-square, Wivelscombe, Somerset, Alfred James Heaton, aged twenty-nine years.

BEALE.—November 10, Lucy Antrim Beale, daughter of Mr. S. Beale, British Schoolmaster, Weymouth, aged two years and a half.

JONES.—November 11, at her residence, 33, New Park-road, Stockwell, in her seventy-fourth year, Maria, widow of William Jones, Esq., for many years secretary of the Religious Tract Society.

HOLLOWAY'S PILLS.—The Change of Seasons.—Unless preventive measures be adopted, disease is apt to overtake the sensitive, feeble, and constitutionally delicate at these periods. These Pills are particularly recommended for allaying the first symptoms of disordered action and repressing the first encroachment of ill-health. A careful perusal of the "instructions" folded round every box of Holloway's Pills will explain what the difficulty is and how it can be best remedied. The body will not be freed only from disease, but the blood will be purified and enriched, the whole digestive apparatus will be strengthened, and the nervous system will be invigorated. These Pills are calculated alike for removing ailments incidental to infancy, maturity, and old age.—ADVT.

Markets.

CORN EXCHANGE, LONDON, Monday, Nov. 12.

There was a small supply of English wheat fresh up to this morning's market, which was taken at an advance of 1*s.* per qr. on the rates of this day's night. Foreign was held firmly, and a fair amount of business transpired, at a similar improvement in value. Barley steady in value, but the tone of the trade was quiet. Beans rather dearer. Peas firm. The arrivals of oats for the week is small, and leaves a scarcity of ship samples. Our dealers are not willing buyers from granary, preferring to await fresh supplies. The sales made to-day were in retail, but quotations were fully equal to those of Monday last.

CURRENT PRICES.

WHEAT—	Per Qr.	Per Qr.	PEAS—	Per Qr.
Essex and Kent,	s. s.	s. s.	Grey	33 to 35
red, old	50 to 56		Maple	35 38
Ditto new	44 51		White	37 40
White, old	56 62		Boilers	38 40
" new	50 56		Foreign, white ..	33 40
Foreign red	48 52			
" white	52 62		RYE	26 28
BARLEY—			OATS—	
English malting ..	31 36		English feed	21 26
Chevalier	38 42		" potatoes	26 31
Distilling	27 31		Scotch feed	23 27
Foreign	20 27		" potatoes	26 31
MALT—			Irish black	20 25
Pale	54 67		" white	21 26
Chevalier	64 68		Foreign feed	21 25
Brown	48 58			
BEANS—			FLOUR—	
Ticks	42 44		Town made	47 50
Harrow	44 47		Country Marks ..	36 39
Small	47 51		Norfolk & Suffolk	34 36
Egyptian	37 43			

BREAD.—LONDON, Monday, Nov. 12.—The prices of wheaten bread in the metropolis are from 8½*d.* to 9*d.*; household ditto, 7*d.* to 8*d.*

METROPOLITAN CATTLE MARKET.

MONDAY, Nov. 12.—The total imports of foreign stock into London last week amounted to 15,822 head. In the corresponding week in 1865 we received 18,365 head; in 1864, 16,173; in 1863, 9,401; in 1862, 8,208; in 1861, 3,937; in 1860, 8,242; and in 1859, 6,210 head. There was a falling off in the supply of foreign beasts on sale here this morning compared with Monday last; the demand was consequently steady, on rather higher terms for the prime beasts and sheep. The arrivals of beasts fresh up this morning from our own grazing districts were about a fair average; but the general quality of the supply was only middling. On the whole the trade was firm, at in some instances an advance on the quotations, compared with Monday last, of 2*d.* per 8*lbs.* The general top quotation was 6*s.* 2*d.* to 6*s.* 4*d.* per 8*lbs.* From Lincolnshire, Leicestershire, and Northamptonshire, we received 1,600 Shorthorns, &c.; from other parts of England, 500 various breeds; from Scotland, 36 Scots and crosses; and from Ireland, 70 oxen and heifers. We were again scantily supplied with all breeds of sheep, which came to hand in fair average condition. The mutton trade was firm, and prime Downs and half-breeds improved in value 2*d.* per 8*lbs.* All other breeds were quite as dear as last week. The highest figure was 6*s.* 4*d.* per 8*lbs.* There was a steady demand for calves—the show of which was moderate—at full prices, viz., from 4*s.* 6*d.* to 6*s.* 6*d.* per 8*lbs.* Prime small porkers were in demand, at from 4*s.* 8*d.* to 5*s.* per 8*lbs.*; but large hogs were dull, at from 3*s.* 10*d.* to 4*s.* 6*d.* per 8*lbs.* The supply was tolerably large.

Per 8*lbs.* to sink the Offal.

	s. d.	s. d.		s. d.	s. d.
Inf. coarse beasts	3	6 to 3	Prime Southdown	6	0 to 6
Second quality	4	0 4	Lambs	0	0 0
Prime large oxen	4	8 5	Lge. coarse calves	4	6 5
Prime Scots, &c.	5	2 5	Prime small	5	2 5
Coarse inf. sheep	3	10 4	Large hogs	3	10 4
Second quality	4	4 5	Neatsm. porkers	4	8 5
Pr. coarse woolled	5	6 5			

Quarter-old store pigs, 30*s.* to 35*s.* each. Suckling Calves, 20*s.* to 25*s.*

NEWGATE AND LEADENHALL, Monday, Nov. 12.

The supplies of each kind of meat on sale at these markets are only moderate. Generally speaking, the trade is steady, and prices are well supported. The imports of foreign meat last week were—11 cases from Antwerp, 51 cases 156 baskets 400 packages from Rotterdam, 127 bales 43 baskets from Hamburg, 3 packages from Harlingen, and 8,071 carcasses from New Diep.

Per 8*lbs.* by the carcass.

	s. d.	s. d.		s. d.	s. d.		
Inferior beef	3	2 to 3	4	Small pork	4	8 to 5	2
Middling ditto	3	6	4	Inf. mutton	3	4	4
Prime large do.	4	2	4	Middling ditto	4	2	4
Do. small do.	4	4	4	Prime ditto	4	8	5
Large pork.	3	8	4	Veal	4	2	6

COVENT GARDEN, LONDON, Saturday, Nov. 10.

Imports of pears, apples, grapes, and other autumnal produce are still well kept up. Pineapples and hot-house

grapes continue in excess of the demand. New oranges are arriving in excellent condition, and are selling at from 4*s.* to 8*s.* per 100. Prickly pears and pomegranates also may be had; the former fetch 2*s.* 6*d.* per dozen, and the latter 3*s.* to 6*s.* per dozen. Kent cob nuts have maintain last week's prices. English pears consist of Marie Louise, Louise Bonne of Jersey, Gansel's Duchesse d'Angoulême, and Gratioli. Vegetables continue abundant. Portugal onions realise from 6*s.* to 12*s.* per 100. Flowers chiefly consist of orchids, chrysanthemums, dahlias, pelargoniums, fuschias, balsams, cockscombs, mignonette, and roses.

PROVISIONS, Monday, Nov. 12.—The arrivals last week from Ireland were 1,712 firkins butter and 22,406 bales bacon, and from foreign ports 22,464 casks, &c., butter, and 275 bales of bacon. The Irish butter market ruled very dull, and the business transacted was at a decline of fully 2*s.* per cwt.; best Dutch further declined to 112*s.*, 110*s.*, quality not being fine. In the bacon market prices further declined 2*s.* per cwt.; sales of best Waterford to 60*s.* on board, and in proportion landed.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, Nov. 12.—During the past week the imports from the continent have been on an extensive scale; and, in consequence of the abatement of the disease, the receipts of home-grown qualities have increased. The trade has been less active, but no important variation is noticed in prices. Last week's import was 23 casks from Rotterdam, 981 sacks Dunkirk, 12 bales 12 baskets Harlingen, 20 packages Amsterdam, 68 Dieppe, 14 bags Hamburg, 45 tons St. Brieux, and 44 tons from Guille. Yorkshire Regents, 90*s.* to 110*s.*; Flukes 101*s.* to 140*s.*; Kent and Essex Regents, 70*s.* to 130*s.*; Rocks, 90*s.* to 110*s.*; Scotch Regents, 80*s.* to 130*s.* per ton.

BOROUGH HOP MARKET, Monday, Nov. 12.—We have no alteration to report of our market, which continues quiet; prices remain still very firm at last week's quotations; although the demand at present is confined principally to the execution of small country orders. The encouraging reports from Bavaria and Bohemia, noticed last week, have resulted in an advance of 12*s.* to 15*s.* in Bavarians, and 7*s.* to 8*s.* in Belgians. New York advices, to the 29th ult., state that the market there has assumed a firmer tone, and choice grades are now held at 85*s.* and upwards, while higher rates are looked for before Christmas. Country prices have advanced materially, and nearly all the prime growths have passed from growers hands, inferior sorts are realising 55*s.* to 64*s.* Sussex, 140*s.* to 168*s.*; Weald of Kent, 140*s.* to 175*s.*; Mid and East Kent, 160*s.* to 220*s.*; Farnham and Country, 160*s.* to 223*s.*; Yearlings, 90*s.* to 140*s.* The imports of foreign hops into London last week were consisted of 164 bales from Antwerp, 155 from Calais, 141 from Rotterdam, 74 from Boulogne, 75 from Bremen, 68 from Dunkirk, 208 from Hamburg, 32 from Ostend, and 389 from New York.

SEED, Monday, Nov. 12.—Very little English cloverseed yet comes forward, the finest new French was held for more money, and old American was rather dearer, with a good inquiry. Choice white cloverseed was dear and scarce, some holders required advanced prices. Fine trefoil was fully as high and very firm. French qualities were various; some samples being inferior were off-red at low rates, being not much wanted. New white mustardseed was nominally the same, with little passing therein. Choice samples of canaryseed were quite as dear. A few winter tares are still wanted, these are sold at still very moderate prices.

COALS, Monday, Nov. 12.—Market very heavy, at last day's rates. Haswell, 22*s.*; South Hetton, 22*s.*; East Hartlepool, 21*s.* 6*d.*; Hartlepool, 21*s.* 3*d.*; Norton Authracite, 22*s.*; South Durham, 20*s.* 6*d.*; Acomb Close, 20*s.*; Hartley's, 17*s.* 3*d.*; Wylam, 17*s.*; Holywell, 17*s.*; Hetton Lyon, 19*s.* 9*d.*—Fresh ships, 34; screw steamers, 17; left from last day, 4; ships at sea, 20.

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